

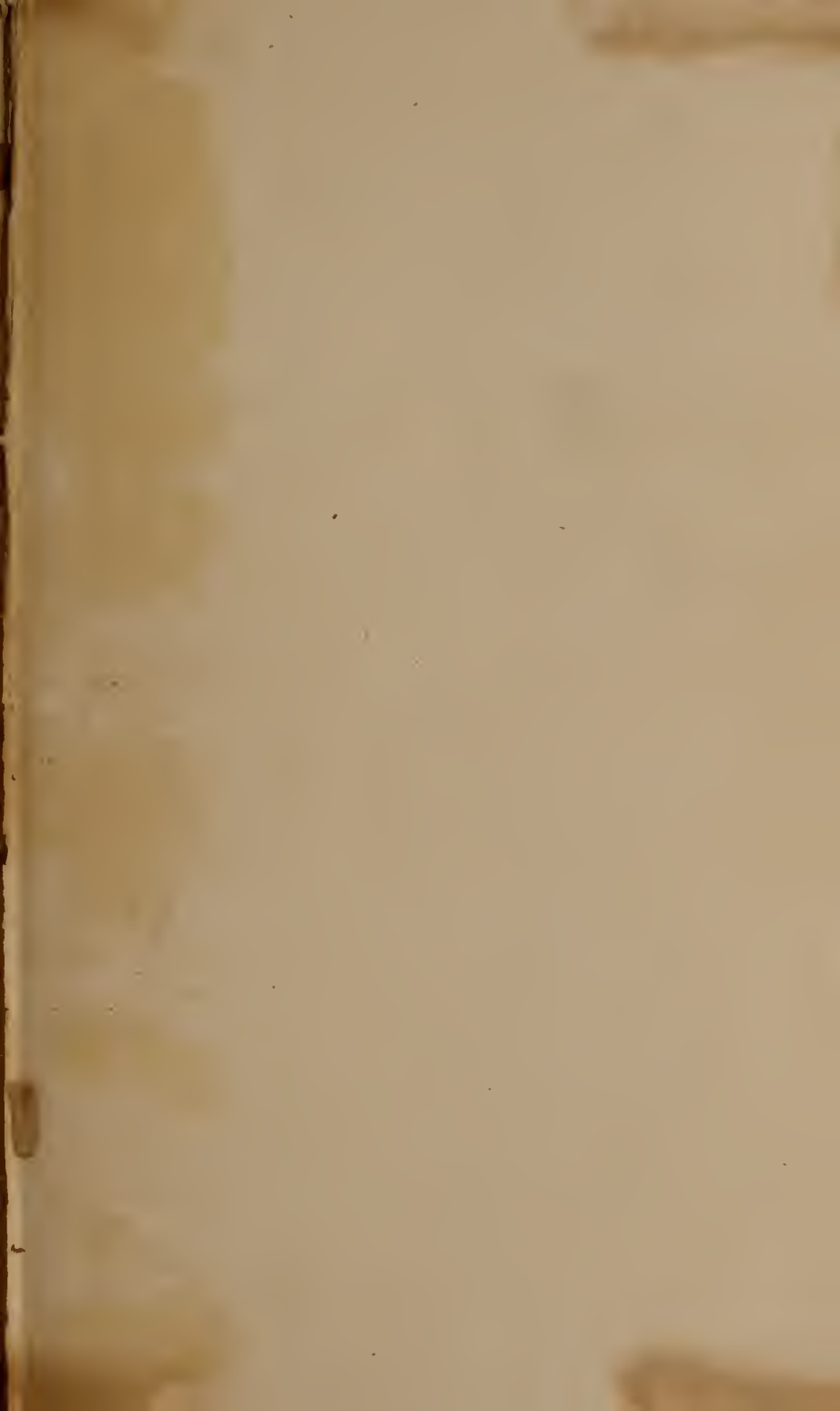
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THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

APRIL, 1825.

THE LIFE OF FRIEDRICH ALBRECHT
AUGUSTI, A CONVERTED JEW.

THE following interesting narrative is translated from a tract lately published at Berlin by Professor Tholuck, who observes, that its authenticity can be proved by many persons now living, who personally knew F. A. Augusti, and still revere his memory as a genuine Christian, and a conscientious friend of truth.

Friedrich Albrecht Augusti was born in the year 1691, at Frankfurt on the Oder, of Jewish parents, and was known among his own people by the name of Joshua Ben Abraham Esehel. His father, a learned man and a wealthy Jeweller, came from Venice, and his mother was a member of the celebrated family of Pinto from Portugal. Being the only child of his parents, he was the sole object of their affection, of which he used to speak with great feeling even in his advanced age. Though his parents were very opulent, yet they did not spoil him, as many rich Christian parents, who have an only child, are apt to do; on the contrary, they brought him up in habits of strict obedience, of persevering industry, and of an orderly life, especially in regard to frugality. By these means, the

child possessed a cheerful mind and a healthy body, and was prepared to endure the many fatigues and dangers he had afterwards to encounter, during a very protracted life.

Young Joshua was instructed by his father in the Jewish religion. As soon as he was able to read Hebrew fluently, he was enjoined to learn every week a psalm by heart, and to read the Pentateuch. This method of instruction was indeed calculated to convey much into the head of the boy, which was beyond his intellectual capacity; but these exercises were, notwithstanding, attended with this good result, that little Joshua acquired a very tenacious memory, which in after life was of essential service to him, as it assisted him in learning many different languages. As early as his seventh year, he possessed sufficient confidence and skill to make short speeches at weddings, and on other solemn occasions. This excited the attention of his people to such a degree, that the hope which was generally entertained of him, was expressed in these words: "He will become a teacher of Israel."

These things naturally gave great delight to his parents; but a serious incident had nearly changed

their joy into mourning. Joshua, on a fine summer day, saw some boys bathing in the river Oder, and was induced to take part in their amusement. He plunged inconsiderately into the river, in a part where it was out of his depth, and he was immediately carried away by the current, and that so rapidly, that every one who witnessed it, gave him up as irrecoverably lost. Fortunately, however, he reached the opposite shore, where he took hold of the branch of a tree, until some persons could come to his relief. This danger, and the unexpected deliverance, were perhaps providentially intended to prepare him for the greater dangers which awaited him in the subsequent periods of his life; and to give him courage and firmness to endure them.

He had scarcely passed through his childhood, when he lost his father by sudden death. It was the wish of his mother that he should now devote himself to mercantile pursuits, which from the large fortune of his parents, promised him considerable advantages. But Joshua felt his mind inclined to nothing but the sciences, and frequently expressed to his surviving parent, a wish to go to his learned relations in Lithuania, and to study among them. Meanwhile it so happened, that some Polish Jews who had made a journey to the land of promise, came to Frankfurt. They related, with great enthusiasm, the felicity they had enjoyed in the Holy Land in general, and at Jerusalem in particular. Joshua saw that these persons were treated with great veneration; and a wish arose immediately in his own mind to see the Holy Land. There was another circumstance which impressed this wish still

deeper upon him. He had read in a certain book, that the prayer of a Jew, offered up on the desolate spot where formerly the temple stood, was by far more efficacious than prayer in any other place, because God himself had promised that he there would hear and answer prayer. The same book had also told him, that if a Jew be buried there, the worms (a circumstance uncommonly dreaded by the Jews) are not allowed to touch him; and that being on the spot at the coming of the Messiah, he would not, like other Jews, be under the necessity of rolling under the earth to Jerusalem.

Joshua believed this tale with his whole heart, and from that time daily entreated his mother, that she would send him to the Holy Land. He was indeed only laughed at, and his ardent request was refused. But some time afterwards, a Meshullah, or delegate from Jerusalem, arrived at Frankfurt, who collected alms for the Jewish prisoners in Turkey. This man, whose name was Jecuthiel, and who came from the celebrated city of Babylon, was very learned; his person was prepossessing, and his conversation polite and eloquent; he was therefore received by the Jewish population of Frankfurt with great distinction. Among the Jews, every boy has a right to converse with the aged, and especially young students, who on such solemn occasions as the present, are examined and blessed. Our Joshua was selected to welcome the eastern ambassador with a speech. The young orator delivered his address, which treated of nothing but the glory of the Holy Land, with all the animation of a high spirited youth; and he gained not only general applause, but also

the particular affection of Jecuthiel. This man no sooner understood that Joshua had a desire to go with him to Jerusalem, than he strongly urged his mother not to oppose his wishes. All the several members of the family spoke also in favour of Joshua; and the mother, pressed on all sides, was at last compelled to yield; but it may be supposed, that the proud consciousness of having a son who was going to see Jerusalem, the scene of the future achievements of the Messiah, had as powerful an effect upon her mind, as the advice of her numerous friends.

Joshua, after having taken a most affectionate leave of his mother, left Frankfort, little expecting the painful trials and cruel disappointments which awaited him. The two travellers took their way through Brandenburg, Pomerania, Prussia, Poland, and Lithuania, to little Tartary, intending to cross the Black Sea, and thence to proceed to Jerusalem. But Jecuthiel fell sick, and was obliged to spend the winter where he then was. After his recovery, being himself a physician, he had the good fortune to cure a Turkish merchant of a consumption, who in proof of his gratitude, promised to take them with him to Caffa, and thence to Jerusalem. Jecuthiel accepted the offer, and the company set out and proceeded cheerfully for some time. One day, travelling in a hollow way, but without apprehending any disaster, they were, on a sudden, attacked by a gang of Tartar robbers on horseback. Some of the company, who attempted to defend themselves, were instantly killed; others tried to save themselves by flight. Among these was Joshua, who with his horse, took shelter in

a thick wood, where he was discovered by one of the robbers, who stretching him at his whole length on the back of his horse, tied him fast with thongs, and thus made off with him. The poor young sufferer endeavoured to move the barbarian to mercy by his piercing cries; but they were only answered by blows of the knout, which were repeated until the unfortunate youth changed his loud lamentations into silent sighs and tears. After continued travelling, the Tartar, on the evening of the third day, made a stop. He then untied his unfortunate prisoner, and gave him some bread, with honey and water; and afterwards put him with some other slaves into a prison, where he, who during the three preceding days had not closed his eyes, was soon overpowered by sleep. But he was not allowed long to indulge his repose. He was roused from his wretched couch by the knout, stripped of his clothes, and wrapped in a cloak of horse hair. Having spent some days in this new and dismal situation, Joshua was one morning, at an early hour, awakened from his sleep, and he and the other slaves had their faces covered with caps, and were put on horseback; their right arms were tied to their backs, and their left arms to their legs; and thus he and his miserable companions were sent forward. Whenever he ventured to entreat for mercy, blows compelled him to silence. Even his prayers to God were interrupted by the dangers of the journey; he was at one time hurt by the recoiling branch of a tree; at another, a precipice threatened him with immediate destruction. At last they arrived at a town on the Black Sea,

where Joshua was sold to a Turk for three crowns and twelve groschen (about twelve shillings).

His master put him on board a ship, where a new trial awaited him. Among the company was an old man who formerly had been a Jew, but now professed the Mahomedan religion, and served as interpreter. Finding that Joshua was a Jew, he promised that he would soon put an end to his misery, if he would embrace the religion of Mahomed. His words were so insinuating, and his promises so alluring, that the determination and the constancy with which they were rejected by Joshua, who was only a boy, are no slight proof of the firmness of his character, even at that early period of his life. In his old age he has assured his friends, that at the time of which we are here speaking, he would gladly have preferred death to apostasy from his religion.

When the old renegado saw that all his promises were without effect upon the determination of the resolute youth, he took off the mask and pretended to purchase him, threatening, that when he had bought him, he would compel him to apostatize. This he might probably have attempted, but for the interposition of Providence; but He, whose ways are not the ways of man, protected the helpless boy, by leading him into paths which, though rough and dangerous, conducted him in the end to deliverance. The captain of the ship unexpectedly determined to put to sea again, and thus Joshua was rescued from the hand of the treacherous apostate. New dangers, however, awaited him; a heavy gale sprung up, which threatened both ship and crew with destruction; and on the

third day they were wrecked not far from Caffa. Most of the passengers and the crew had the good fortune, either by swimming or by getting on the broken pieces of the ship, to reach the land in safety. Joshua, who had lost his presence of mind, was, with a few others, cast by the waves upon a rock, where, during three days, nothing but a miserable death presented itself. Every approaching night appeared to him as the last of his existence, and every morning set before him death in its most dreadful form. In the afternoon of the third day, however, the gale ceased, and the violence of the breakers diminished, and the poor shipwrecked boy was rescued; but before he could well recover from the terrors and fatigues he had suffered, he was on the same day put on board another ship, which after a voyage of fourteen days reached a town whose name is now forgotten. Here he and the other slaves were publicly exposed for sale in the market place, like cattle. The other slaves were sold at a high price; but as for Joshua, he was so emaciated by hunger and fatigue, that no one seemed inclined to purchase him, which so exasperated his master, that he threatened him with the most barbarous treatment; which, doubtless, he would have inflicted upon him, had not a merchant from Smyrna at last bought him for a trifling sum. As it was not his intention to keep him, but to sell him again, he treated him well, that he might become healthy and robust, and he was for some days placed in a basket, and set upon a camel. But no sooner had he recovered strength, than he was deprived of this accommodation, and his master made him work

as a camel driver. During the journey the company increased, and among others, a man joined it, who although by birth a Jew, outwardly professed the Mahomedan faith. This man, who called himself Ishmael Bashmag, was overheard by Joshua on a sabbath, singing a psalm, which on that day the Jews are directed to sing. Overjoyed by a sound which he never could have expected to hear in such a place, Joshua joined in it, and by that means made known that he was a Jew. He was desired by the stranger to relate his history, which so affected him, that he determined to purchase him. After some negotiations with the merchant, the bargain was settled, and he bought Joshua for two pieces of silk stuff. Ishmael allowed his new slave more liberty than he had hitherto enjoyed, fed him better, and treated him so kindly, that he almost forgot his degraded condition. That Ishmael did not, however, behave thus from pure affection, is manifest from the following circumstance, which shews that love of gain was the principal motive of his apparent kindness. Some days after his arrival at Smyrna, he tied a halter round Joshua's neck, put a plate of brass with some characters engraved on it, on his forehead, and with these marks of slavery, placed him at the entrance of the synagogue. When the Jews were informed of the descent of the young slave, they immediately offered to redeem him. The wily hypocrite now shewed the true motive of his conduct, by asking no less than 200 ducats for him; the Jews, however, obtained his liberty at last, for one hundred crowns. Joshua was overpowered by his feelings, when the halter and the plate, the degrading emblems

of his slavery, were removed; he kissed the hands of his deliverers, and on the following sabbath, hastened into the synagogue, where on his bended knees he offered up thanks to the God of Israel.

In his old age, seventy years after these trials, he used to assure his friends, that the recollection of his slavery and of his unexpected deliverance, was as fresh in his recollection as any of the more recent occurrences of his life; and many a silent tear trickled down his cheek, when he related these mysterious dealings of Providence towards him. These feelings were more especially renewed at those seasons, when he enjoyed the comforts of rest, of ease, of a good table, and of friendly conversation. Did he relish his food? he would express to the company, with uplifted hands, the delight which a dish of bad cabbage afforded him, on the day of his deliverance from the rock, after three days fasting. Did he find himself at ease? he was thankful, when comparing it to the rough and fatiguing ways he had travelled as a camel driver. Did he see others unhappy, suffering, or ill used? his whole heart was filled with compassion, and he did his utmost to remove or to soften the affliction which had attracted his attention.

After a residence in Smyrna of one year and a half, Joshua had so completely recovered from all his fatigues, that he was able to undertake in good health, and with a cheerful mind, the journey by which he was to be brought back to the arms of his beloved mother. He travelled by way of Constantinople. When he arrived near to that city, he was attacked by the plague. His life was in imminent danger, but God preserved it

by giving his blessing to a remedy which was administered to him by a skilful old man. So soon as he had fully recovered, he continued his journey, and arrived safely at Lublin, a town in Poland, where his late father's brother was chief rabbi. This uncle sent Joshua, who was anxious to continue his studies, to Cracow, where there is a Jewish academy. The young student applied himself here with great zeal, to Jewish divinity, and to the learning of the Polish, the Russian, and the Hungarian languages, all of which he afterwards spoke fluently. When he had resided four years in that city, he went to Prague, the capital of Bohemia, where there is a very large Jewish population, and a celebrated academy. Continuing his studies there, he distinguished himself so much by his acquirements, that he was raised to the degree of a doctor, which entitled him to the right of instructing other students. He availed himself of this privilege, but without relaxing in his private studies, as he composed in his leisure hours some learned works. Among these was the outline of a refutation of Christianity; for at that period of his life, he was so firmly convinced of the religion of his fathers, that like Saul of old, he hated every Christian from the bottom of his heart.

In order the better to qualify himself to overthrow the doctrines of Christianity, and to enlarge the sphere of his acquirements, he wished to become personally acquainted with the most learned Jews in Holland, England, and Italy. He therefore left Prague for that purpose, first, however, paying a visit to his mother, at Frankfort on the Oder. When she found that he was about to expose himself to the dangers of ano-

ther journey, to turn him from his object, she proposed an advantageous marriage. But so great was his desire to see foreign countries, and to increase his stores of knowledge, that for the present he declined the peaceable enjoyment of a large fortune, and the comforts of domestic life, and earnestly intreated his mother to give her consent to the proposed journey. Having obtained it, and taken leave of a parent whom he dearly loved, and whom he never expected to see again, he visited the synagogues at Berlin, Dresden, and Halberstadt. In this last place he was for some time confined by a fever. During his illness, a controversy had arisen among the Jews in Brandebourg, on some religious topic, and Joshua was requested to act as arbitrator. Great as the honour was, which such an appointment conferred on him, he would have excused himself on account of his youth, and still more, because of his intended journey; but at last he was compelled to yield to their urgent request. He undertook the difficult task, and was so fortunate as to settle the matter to the satisfaction of every one. The final arrangement was made at Sandershausen, (the residence of the prince of Schwartzburg Sandershausen,) in the house of the Jew Wallich, banker of the court. The Jews of the town held him in such high veneration, that they entreated him to stay with them, and to be their rabbi. But Joshua had other views, his mind was bent upon acquiring a more extended insight into the truth of his religion, and he therefore declined their invitation, though the delicate state of his health obliged him to prolong, for some time, his residence among them. Wallich, the banker, was

delighted to have such a respectable and learned inmate; and Joshua was agreeably surprised at finding in the house of his host a valuable library, containing every kind of Jewish literature. This afforded full occupation to his enquiring mind, and in connection with the approaching winter and the weak state of his health, produced a resolution on his part, to stop there until the spring, and during that period to fill the office of a rabbi. This resolution was the remarkable turning point of his life; and the residence he made, in consequence of it, at Sandershausen, was the first step by which the Lord led him to Christianity.

The motives which induce Jews to change their religion, are frequently most objectionable; some are drawn to that step by the contempt or hostility of their own nation; some by poverty; others by the hope of forming a good family connection; and others, by the hope of acquiring wealth or honour. We shall soon see what motives could induce our Joshua, a learned teacher and zealous advocate of his religion; sole heir of a rich patrimony; and a man whose friendship was courted by the most respectable Jews, to give up the religion of his fathers, the love and veneration of his own nation, a lucrative office and a large fortune, to become a follower of that same Jesus, whom, formerly, he had held in abomination; and on the mention of whose name, he had used to express himself in the most contemptuous manner. Joshua lived in the enjoyment of every comfort, in the house of Mr. Wallich, who was absent on business, when an accident happened to him, the most disastrous which he had ever experienced. In the night of the

25th of November, 1720, a gang of five robbers, armed with cutlasses and pistols, broke into the house, and entered his bedroom. He immediately arose, and endeavoured to alarm the other inmates of the house; but the robbers instantly muzzled him, and one of them gave him a blow on the head with an iron bar, which deprived him of his senses; and having tied his arms and legs, and covered him with bed clothes, they took away all the money which was in the house, amounting to 30,000 crowns, belonging partly to himself, and partly to his host. On the following morning, Joshua was found in an almost lifeless state. When the ropes with which he had been tied, were loosened, it was discovered, however, that the vital spark was not quite extinct; but the medical men who examined him, expressed little hope of his recovery, chiefly on account of the wound on his head. The prince sent his own physician to him, who exerted his best skill in his behalf, and indeed restored him to animal life, though little more; for the unfortunate young man could neither speak, nor sleep, nor take food. It was, therefore, the opinion of the physicians, that if even his life could be saved, it would be utterly miserable. According to the confession of the robbers, who were soon afterwards arrested, one of them had endeavoured to cut his throat; but his arm was withheld by another, who said, "Spare him, for he is a good man."

From the house of Mr. Wallich he was removed, for the purpose of better attendance, to that of Mr. Mertens, apothecary to the prince. This good and able man, having for a long time tried a variety of

means to obtain sleep for his patient, at last had recourse to an expedient which proved successful. Joshua had never been in the habit of smoking tobacco, and Mr. Mertens prevailed upon him to try the effect of that narcotic. It had an immediate effect; he became giddy, and fell into a sleep which lasted for ten hours, after which he felt himself remarkably refreshed. From that period he gradually recovered, so that at the expiration of three months, his health was completely restored. But the impression the event made upon his mind, lasted through life; and frequently, during the night, at the hour in which he had been assaulted, he would suddenly start from his rest, and look about him with intense anxiety.

During the period of his convalescence, he amused himself by forming plans for his intended journey; and in anticipating the most flattering results. An incident, however, which did not in the most remote manner appear calculated to affect the destiny of a Jewish rabbi, was providentially made the means of disarranging all his plans, and leading to his conversion. A member of the family of the prince, died at Sandershausen. Mr. Wallich, the prince's banker, thought it his duty to offer his condolence on this occasion, and expressed himself in terms which caused the prince to charge him with hypocrisy. "For," said he, "no Jew, consistently with the principles of his religion, can call a departed Christian blessed." Wallich was not a little embarrassed, but recollecting himself, told the prince that his learned friend Joshua was of opinion, that Christians were not all absolutely shut out from the blessings of heaven. The prince,

who had never before heard of a Jew who held such liberal opinions, expressed a wish to see and to converse with him. When introduced, Joshua affirmed, that a Christian who had lived a pious life, and shewn benevolence to the Jews, might certainly be admitted to a degree of happiness in heaven. The prince, much pleased with this declaration, advised him to call upon the superintendent, Dr. Rheinhard, a man well versed in all the branches of Jewish literature. Joshua followed the advice, and was very kindly received by this clergyman, no less distinguished by his character as a Christian, than by the extent and the solidity of his learning. He was delighted to become acquainted with Joshua, who, though young, had already acquired some celebrity by his attainments, his travels, and his adventures; and Joshua was equally delighted to meet with a Christian minister who spoke Hebrew fluently, and was thoroughly acquainted with Jewish literature. In the course of the conversation, however, Joshua got sight of a crucifix which was in the room; with which he was so much offended, that he would have withdrawn abruptly. Dr. Rheinhard, however, who perceived it, explained to him the meaning of the representation; and with that modesty and energy which characterized him, referred him to the prophecies respecting a suffering and dying Messiah. This first interview did not, apparently, produce any other effect on the mind of Joshua, than to make him sensible that he had become acquainted with an amiable and learned man, in whom he found nothing to blame, but that he was a Christian.

Joshua, when at Prague, had

begun a commentary on the prophecies of Isaiah, which he intended to proceed with at Sandershausen. He had gone as far as the 53d chapter, when he was stopped short by accumulating difficulties. Whenever he attempted to go on, he found himself involved in the thickest darkness. He consulted a great number of commentators, but found nothing that threw a satisfactory light upon this chapter. It appeared most evident to him, that it treated of a person different from that, which the generality of the Jews supposed. But who that person might be, he was not able to make out, either from the commentaries of others, or from his own investigation. Nothing appeared less probable to him, than that this prophecy should speak of the Messiah, the son of David, because he considered the picture there drawn, far too degrading for the character of the Messiah. Overcome by his doubts, he had resolved to relinquish the work until a future period, when the thought struck him, that he might learn from Dr. Rheinhard, how the chapter was understood by Christians. His thirst after truth overcame his natural antipathy to Christians. And he went to Dr. Rheinhard, who after having listened to his enquiries with Christian meekness, requested his attention while he should lay before him on the one side, the opinion of the Christians, and on the other, the opinion of the Jews, respecting the chapter, that he might select for himself from the two explanations, that which he should find most reasonable. Joshua gladly accepted the proposal, hoping to elicit from the two opposite explanations, a third, more in accordance with the text, than that of the Jews,

and yet more favourable to their views, than that of the Christians. The doctor, with strict impartiality, and in the clearest manner, placed before him the exposition of this important chapter, both Jewish and Christian; and having done this, proceeded to prove, by the most convincing arguments, that the person spoken of by the prophet, must either be Jesus, the son of David, by whose sufferings, death, and resurrection, the prophecy had been fulfilled; or that the person to whom it referred, could never yet have lived on earth.

Joshua felt the weight of the doctor's arguments; yet his objections against a suffering, despised, and rejected Messiah, were not removed. Dr. Rheinhard, therefore, proceeded to prove from Scripture, that the Messiah must necessarily suffer, to fulfil the object of his appearing. But Joshua, who, like all his brethren, had been accustomed only to look upon the promised Messiah, as a mighty monarch and irresistible conqueror, after having repeated his objections, left the doctor, and returned home in great uneasiness. He reproached himself for having applied to a Christian for instruction; and yet he could not get rid of the impression which Dr. R.'s amiable character and solid arguments had made upon his heart, and upon his understanding: the more he examined them, the more weight and strength his arguments acquired. He wished to banish the subject from his mind, but he could not. At length he bent himself in prayer before the God of Israel, and besought him, with tears, to lead him into the right way.

Strengthened by this prayer, he determined to devote his time to a new and an impartial examination of

Moses and the prophets; and having gone through, and compared them, in the most careful manner, he felt convinced, that the office of the promised Messiah, implied more than a redemption from outward oppression. Even the Talmudical fable of a twofold Messiah, a son of Joseph, who is appointed to die, and a son of David, who is expected to govern, made it probable to him, that the death of the Messiah could not be absolutely denied. (*To be continued.*)

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REMARKS ON DR. KENNICOTT'S  
AMENDMENT OF THE ENGLISH  
VERSION OF ISAIAH IX. 3.\*

*To the Editors of the Jewish Expositor.*

Gentlemen,

DR. KENNICOTT seems to think that this verse would convey a better sense if it were rendered as follows: "Thou (O God) hast multiplied the nation; to them hast thou increased the joy; they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil." His reason for thus amending the version he states to be, that, according to the authorized English translation, "though the latter part of this verse clearly expresses most abundant joy, yet, to our great surprise, we read at present in the former part of the verse, *Thou hast not increased the joy.*" In confirmation of his own amendment, he alleges the marginal reading, and the authority of several manuscripts. A critic of equal eminence with Dr. Kennicott is, however, of a very different opinion. He observes on this verse, that "he sees no necessity for any alteration of the text; that the prophet's dis-

course refers to a shifting scene exhibited to his imagination, of a country thinly inhabited, unfruitful, wrapt in mists, suddenly illuminated by a bright sun, filled with new inhabitants; at first struggling with great difficulties, and shortly attaining to the height of prosperity; their enemies vanquished in battle; and the accoutrements and weapons of the slain burnt in heaps upon the field." In confirmation, he cites Vitranga, and adds much more.—Bishop Horsley's Biblical Criticism, in loc.

In a case like this, where two such eminent critics oppose each other, and that too in a most important passage, the utmost attention, diligence, and research are required; and it may appear almost presumption, to attempt to decide between them. With your permission, however, I will open the question, and make some remarks upon it, and request the judgment of your learned correspondents.

First then, with respect to the text: I conceive it will be readily admitted, that we are not authorized by the laws of criticism to select readings suitable to what we suppose the sense requires; but according to the authority of manuscripts. Dr. Kennicott's reading has therefore a very slight foundation, because the text from which the English version was made, is supported by incomparably superior authority of manuscripts.

Secondly, with respect to the meaning of the text, as far as I understand it, it seems to be fairly capable of the following rendering and interpretation, which I submit to better judgments. "Thou hast multiplied (or magnified) the Gentiles: (Leigh's *Critica Sacra*) Thou hast not magnified the joy:

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\* See Number for January, page 7.

(of the Jews, chap. viii. 14.) They (the Gentiles, verse 1.) rejoice

(גִּילוֹ, alluding to גִּלְיָה, verse 1.)

in thy presence, according to the joy of harvest; as men rejoice in the division of plunder."

Thirdly: If we look now to the context, it appears to me, that the latter part of the eighth chapter is a plain denunciation of the rejection and utmost tribulation of the mass of both houses of Israel, with an exception of a holy remnant preserved in Mount Zion, by Immanuel, king of the land. The ninth chapter commences with a prophecy of the light which should lighten the Gentiles of Galilee. And here it should be observed, that the tribes of Zebulon and Naphtali cannot be considered as other than Gentile countries, after the captivity of Israel. The context, therefore, might naturally take away our surprise at the expression which Dr. Kennicott rejects. The expression appears to be an antithesis, contrasting the joy of the Gentile on the occasion that Immanuel had divided the spoil and given gifts to men; and that Japhet dwelt in the tabernacle of Shem; and that to the Jewish nation Immanuel, the deliverer of them also, was born; a light to lighten the Gentiles and to be the glory of his people Israel—with the feelings of the Jews as a nation, being driven to darkness and despair. The prophet frequently speaks of this sorrow of the Jews, as if they suffered the pains of labour, before that unto them a Son should be given.

Fourthly: if we compare the other visions of Isaiah with this, we shall find a somewhat parallel passage in that vision, respecting Judah, which commences in chap.

xxiv. 1, and ends with the last verse of chap. xxvii. I allude to chap. xxvi. 15. &c. which I would thus translate, with very small deviation from Bishop Lowth. "Thou hast added to the Gentiles, O Jehovah, thou hast added to the Gentiles; thou art glorified; thou hast extended far the borders of the land. O Jehovah! in affliction have we sought thee; we have poured out our humble supplication when thy chastisement was upon us; as a woman that hath conceived, when her delivery approacheth, is in anguish, crieth out aloud in her travail; thus have we been before thee, O Jehovah!" Compare chap. xxiv. 12—17.

By extending the borders of the land, is intended the Gentiles being joined to the believing Jews; for with this predicted extension, Moses connects the termination of the distinction of meats, as St. Peter does afterwards in the book of Acts.

I have now stated such reasons as have occurred to me, for pausing before I adopt Dr. Kennicott's proposed amendment of the version of the text in question, and I now submit these reasons to the superior judgment of your learned readers. I will only add, that I could much wish to see this magnificent portion of Isaiah explained as far as may be, by Isaiah himself, without the slightest mixture of any farther fetched illustration. For I am fully convinced that what Joseph Mede asserts of the Apocalypse, is equally true of Isaiah and some other prophets. "The Apocalypse (says he) considered only according to the naked letter, as if it were a history, and no prophecy, hath marks and signs sufficient, inserted by the Holy Spirit, whereby the order, synchronism, and sequel of all the

visions therein contained, may be found out and demonstrated, without the aid of any interpretation whatever. This order and synchronism thus found out and demonstrated, as it were, by argumenta intrinseca, is the first thing to be done, and forelaid as a foundation ground, and the only safe rule of interpretation; and not the interpretation made the ground and rule of it." (Mede's Works, page 587.) I trust that I have strictly adhered to this method, in the foregoing enquiry into the meaning of Isaiah ix. 3. I certainly do not mean to build upon any other foundation, than Isaiah compared with Isaiah.

I propose then, as my last question to your correspondents, whether the following sections, connected more immediately with the text, be not synchronisms, or distinct visions, repeating one and the same series of events, and closing with one and the same crisis, the victory and reign of the Son of David, of which the *sign* only was given to Ahaz; whilst *the thing signified*, the antitype, the reality, is to us the ground of joy unspeakable. The synchronisms proposed for examination are, first, chap. vi.; second, chap. vii.; third, chap. viii.; chap. ix. 1—7; fourth, chap. ix. 8; to x. 24; fifth, chap. x. 24 to the end of chap. xii. TEXTUARIUS.

#### AN ACCOUNT OF THE KARAITES.

To the Editors of the *Jewish Expositor*.

Gentlemen,

If the following account of the Karaites be deemed admissible into your publication, it is at your service.

J. H. T.

The sect of the Karaites derive their name from the word קרא *textus*, in consequence of their tenacious adherence to the Scriptures,

and the rejection of all Rabbinical traditions. Morinus, in his *Exercitationes*, supposes that this sect adopted the name קראים, i. e. *Textuarii*, *Scriptuarii*, as glorying in their distinguishing characteristic; but they themselves deny this, and say that their enemies gave them the name, as an epithet of reproach, in the same manner as Protestants have obtained the titles of Biblicals, Scripturals, Evangelicals, &c. The principal settlement of the Karaites after the destruction of Jerusalem, was Cairo in Egypt; they are also found at Constantinople, Damascus, Bagdad, Jerusalem, and other parts of Judea. In Russia also they have synagogues, and separate settlements.

The antiquity of this sect seems to be well established; they themselves pretend to an antiquity, which derives its origin from the prophets who flourished about the period of the captivity, Daniel, Ezekiel, Haggai, Zechariah, and Malachi. "Istorum semita (says Mardochæus,) nostra semita. Et recte: num quis negare audebit, nihil perfectioni scripturæ esse addendum; Mosen, Davidem, Jesaiam, cæterosque prophetas fuisse?" The Rabbies also, and especially Maimonides, acknowledge the antiquity of the Karaites. They affirm Anan to be the restorer, not the author of their sect, and this also is acknowledged by R. Abraham Halleni Ben Dior, who speaks of the Karaites under the epithet of מניס (*heretics*) in the following words; "post excidium, attenuati admodum erant (מניס) *hæretici*, donec surrexit Anan, qui eos corroboravit." The Karaites have been confounded with the Sadducees, probably because they both agreed in rejecting tradition; but the Sadducees rejected scripture



also, or part of it; which the Karaites did not do, as their very name, if other proof were wanting, sufficiently shews. Triglandus supposes that the νομικοί and γραμματεῖς of the New Testament, translated in our version, "lawyers and scribes," signify the Karaites. The antiquity of this sect is further proved, from their being mentioned in the Mishna, in Cod. Megilla, to express the falsehood of some opinion there opposed; the authors of the Mishna, say, **הרי זה דרך קראים** Ecce hic modus agendi foret Karæorum.

The best account of the modern Karaites is given by Dr. E. D. Clarke, in his "Travels into various countries, &c. in 1800, &c." from which the following extract is made: "The morning after our arrival at Baktcheserai, the capital of the Crimea, Colonel Rich. Durant, a native of Smyrna, and an officer in the Russian service, residing at Baktcheserai, accompanied us on horseback, to climb the steep defile leading from the city to the Jewish colony of Dschoufoutkalé,\* situated upon a mountain, and distant about five versts. These Jews are of the sect called Karai, they inhabit an ancient fortress, originally constructed by the Genoese, upon a very lofty precipice. Advancing along the defile, and always ascending, we passed above the remains of that quarter of the city which belonged to the Greeks. We now came to the lower verge of some steep cliffs, and beheld upon the summit, the walls of Dschoufoutkalé. In a recess upon

our right, appeared the cemetery, or, "field of the dead," belonging to the Karaite Jews. Nothing can be imagined more calculated to inspire holy meditations. It is a beautiful grove, filling a chasm of the mountains, which is rendered gloomy by the shade of lofty trees and overhanging rocks. A winding path conducts through this solemn scene. Several tombs of white marble present a fine contrast to the deep green foliage; and female figures in white veils, are constantly seen uttering lamentations over the graves. The ascent from the cemetery to the fortress, although short, is so steep, that we were forced to alight from our horses, and actually to climb to the gateway. As we passed the gateway, and entered the town, we were met by several of the inhabitants. Colonel Durant inquired for a Jew of his acquaintance, one of the principal people in the place. We were conducted to his house, and found him, at noon, sleeping on his divan. He rose to receive us, and presently regaled us with various sorts of confectionary. A messenger was dispatched for the rabbi, who soon after made his appearance. This venerable man was held in very high consideration by them all, and with good reason, for he was exceedingly well informed, and had passed a public examination with distinguished honour in Petersburg, after having been sent for expressly by the Empress Catharine. We were highly interested in their conversation, as well as in the singular circumstance of having found one Jewish settlement, perhaps the only one upon earth, where that people exist secluded from the rest of mankind, in the free exercise of their ancient customs and peculi-

\* Dschoufout is a name, originally of reproach, bestowed upon the Jews; and Kalé signifies a fortress. So true is it that they have been a proverb and a by-word among all nations.—Deut. xxviii. 37.

arities. The town contains about 1200 persons of both sexes, and not above 200 houses. The principal part of each dwelling belongs to the women; but every master of a family has his own private apartment, where he sleeps, smokes, and receives his friends. The room in which we were entertained, was of this description; it was filled with MSS. many written by our host; others by his children, and all in very beautiful Hebrew characters. The Karaites deem it to be an act of piety to copy the Bible, or copious commentaries on its text, once in their lives. All their MS. copies of the Old Testament, even the most ancient, omit the Pentateuch. This is kept apart, not in MS. but in a printed version, for the use of the schools. In their synagogues, with the exception of the books of Moses, every thing was in MS. The Rabbi asked if we had any of their sect, the Karai, in England; a question we could not answer. He said there were a few in Holland. The difference between their creed and that of the Jews in general, according to the information we received from the Rabbi, consists in a total rejection of the Talmud, a disregard to all tradition, to all rabbinical writings or opinions, to all marginal interpolations of the text of scripture, and, in a measure, of their rule of faith, by the pure letter of the law. They pretend to have the text of the Old Testament in its most perfect state. Being desirous to possess one of their bibles, the Rabbi, who seemed gratified by the circumstance, permitted us to purchase a beautiful MS. copy, on vellum, about 400 years old; but having left this volume in the Crimea, to be forwarded by way of Petersburg, it was never afterwards

recovered. It began, like all the others, with the book of Joshua. The character of the Karaite Jews is directly the opposite of that generally attributed to their brethren in other countries, being altogether without reproach. Their honesty is proverbial in the Crimea; and the word of a Karaite is considered equal to any bond. Almost all of them are engaged in trade or manufacture. They observe their fasts with the most scrupulous rigour, abstaining even from snuff and smoking, for twenty-four hours together. In the very earliest periods of Jewish history, this sect separated from the main stem; such, at least, is their own account; and nothing concerning them, ought to be received from rabbinites, who hold them in detestation. For this reason the relations of Leo of Modena, a rabbi of Venice, are not to be admitted. Their schism is said to be as old as the Babylonish captivity. They observe extraordinary care in the education of their children, who are publicly instructed in the synagogues. The dress of the Karaites, differs little from that worn by the Tartars. All of them, of whatsoever age, allow their beards to grow. The Karaites wear a lofty, thick, felt cap, faced with wool; this is heavy, and keeps the head very hot. The Turks and Armenians do the same; and in warm climates, this seems one of the preservatives used against the dangerous consequences of obstructed perspiration." —Clarke's Travels, II. chap. iv. pp. 185—194. London, 1816. See also, "Extracts of Letters from the Rev. Robert Pinkerton, &c." pp. 17—20. London, 1817. 8vo.

This paper may be well closed by the following extract from one of the Karaite authors. "Truth



is known by reason, which draws it from the prophecies. An argument is known to be solid, when it agrees with the words of a prophet; only, some articles are too profound for the understanding, however they are received with respect, because they were dictated by a prophet. Could man apprehend every thing, neither the prophets, nor the prophecies had been necessary."—*Basnage's Hist. of the Jews*, b. ii. chap. viii. pp. 106.

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JEWISH ANTIQUITIES.

No. IV.

THE following extracts from Maimonides will show the confused and contradictory views entertained by the learned Hebrew writers respecting the nature and the circumstances of that kingdom, which they expect to be established at the coming of Messiah.

Rabbi Moses Bar Maimon in his treatise called *Hilchoth Melachim*, chapter xi. writes thus:

The King Messiah shall rise to make the kingdom of David return to its former condition and power; and he shall build the temple, and gather in the scattered of Israel; and in his days, he shall re-establish the code of laws, as it was in the days of old; they shall offer up sacrifices, and they shall celebrate the seven years of release, and the years of jubilee, according to all the commandments which are mentioned in the law; and whoever does not believe in him, and does not hope in his coming, not only denies the words of the prophets, but also the law of Moses; for has not the law testified of him? as it is written Deut. xxx. 3. "that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return, and

gather thee from all the nations whither the Lord thy God scattered thee." "If any of thine be driven out unto the utmost parts of heaven, from thence the Lord thy God will gather thee, and from thence will he fetch thee." These are the words contained in the law, and these comprise all that has been said by all the prophets.

Balaam speaks of him, and prophecies of two Messiahs. The first Messiah is David, who shall save Israel from the hand of the children of Esau.

He says, "I shall see him, but not nigh," this is the King Messiah. "There shall come a star of Jacob," this is David. "And a sceptre shall rise out of Israel," this is the King Messiah. "And shall smite the corners of Moab," this is David, for it is said of him; "and he smote Moab, and measured them with a line," 2 Sam. viii. "And destroy all the children of Seth," this is the King Messiah; for it is written, "His dominion shall be from sea to sea." Zech. ix. 10. "And Edom shall be a possession for his enemies," this is King Messiah, for it is written, "And Saviours shall come upon Mount Zion, to judge the mount of Esau, and the kingdom shall be the Lord's."

And likewise, by the cities of refuge, it is seen, that a Messiah must come; for it is written, "And if the Lord thy God enlarge thy coast, as he has sworn unto thy fathers, then shalt thou add three cities more for thee, beside these three," Deut. xix. 7—9. As there never was an addition of three cities of refuge, it must be concluded that Messiah will come, and three cities of refuge will be added, for God never commands a thing in vain.

We do not want to cite proofs

out of the prophets, for they are full of this subject. And it must not come into thy thoughts, that the Messiah is to perform miracles, and to do new things in the world, by awakening the dead, and other such things. It is true that rabbi Akiba, the great and wise man, one of the first rabbies, carried the clothes of Ben Kasiba, the king, after him, and he proclaimed him as the King Messiah; but Kasiba was put to death on account of his sins; and as soon as he was killed, it was manifest that he was not Messiah. The wise men did not ask from him either sign or miracle; for the principal sign of being the Messiah is this, that the law and the judgments must last for ever and ever, and he must neither add nor take from them; and whoever adds to, or takes from them, or exposes the law to alteration, and does not explain the law according to the general system, is surely a liar, and a wicked one, and a heretic. But if there should rise a king from the house of David, who meditates in the law, and observes the law like David his father, as well the written law as tradition, and should compel all Israel to walk in it, and make them again firm in that which they have relaxed; and if he fights the Lord's battles, then he is surely known to be Messiah, as soon as he is successful, and conquers all nations around him, and builds the temple in its place, and shall gather together the scattered people of Israel. Such a one shall surely be the Messiah; but if he is not successful, as has happened hitherto; or he should be killed, then it is certain he is not that personage of whom the law assures us; and even should he be like former kings, a man of integrity, and he shall die,

it proves that God has only raised up a pretended Messiah, for the purpose of trying many, by means of him; as it is written, 'And some of them of understanding shall fall, to try them; and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed.' Daniel xi. 35. But Jesus of Nazareth, of whom they thought he was the Messiah, who was put to death by the court of justice; of him, I say, Daniel prophesied long ago; for it is written, Daniel xi. 14, 'Also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall.' And was there ever a greater fall than that of Jesus of Nazareth? All the prophets said, that the Messiah shall be a redeemer to Israel and save them, and gather those who are scattered, and confirm their commands; and *he* was the cause that Israel perished by the sword; and *he* was the cause that their remnant was scattered; that their law was cast to the ground and changed; and multitudes of people were led into error by *him*; so that they worshipped other objects beside God. But the thoughts of the Creator of the world are not such, that they can be explored by men; for not as their ways are his ways, and not like their thoughts are his thoughts; and all these events, and those of Mahomed, who rose after him, happened not but to prepare the way of the Messiah, and to dispose matters, and to bring to pass, that the whole world shall serve the Lord in harmony, as it is written, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." What was the consequence of the undertaking of Jesus of Nazareth?

The whole world is now full of words concerning the Messiah; they converse upon the law and the commandments, and propagate those words to distant isles, and to many people uncircumcised in heart and flesh. They speak things which are repugnant to the law. Some say that these commandments are true, but have been abolished long ago, and that in the time of the Messiah they are no longer in force. Others say, that the words are mysterious, and must not be taken literally, and that the King came long ago who revealed to us the mysteries. But the king Messiah shall rise in truth, and he shall prosper and be highly exalted. Then they shall repent suddenly, and know that it was a lie."

In the *Hilchoth Melachim*, chapter xii., Rabbi Mose Bar Maimon, writes thus concerning the Messiah:—

"It must not come into thy thought, that in the days of the Messiah, things will not go their natural way, or that there shall be a new thing in the work of creation. The world shall be governed as usual, for thus it is written: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together." This is only to be taken in a figurative sense; the meaning of which is, that the Israelites shall sit in safety with the wicked of the Gentiles, who are compared to a wolf and a leopard, as it is written in a metaphorical manner in Jeremiah v. 6, "Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them; a leopard shall watch over their cities." For they all shall return to the truth,

and shall neither rob nor destroy, but shall enjoy those things, which are compatible with the rest and ease of Israel; for it is written, "And the lion shall eat straw like the ox;" and there are many such verses which are written in metaphorical language, respecting the Messiah. All these parables and types will be explained in the days of the Messiah.

"The wise men say, that there is not between this world, and the times of the Messiah, any difference except this, that the Messiah alone shall govern—he alone!

"The plain text of the prophets shews, that in the beginning of the arrival of the Messiah, the battle of Gog and Magog shall be fought; and before the battle of Gog and Magog, a prophet shall rise to make straight the way to Israel, and to prepare their hearts; for it is written, "Behold, I send before you Elijah," &c. And the business of that messenger shall not be to decide what is unclean or clean; or to declare those men who are in reputation of being righteous, as unrighteous; or to declare those men righteous, who are not so; there shall be no such things! All that that messenger shall have to do, shall be to proclaim "peace on earth!" For it is written, Malachi iv. 6, "And he shall turn the heart of the fathers to the children." There are wise men who say, that Elijah shall come before the coming of the Messiah. All those things, however, and how they shall take place, no mortal knows, until they shall take place: they are hidden with the prophets, and the wise men have not received any tradition whatever on this subject. We know only as much as the pro-

phets shew us, and on this account we differ in our opinions; we cannot, therefore, assert our opinions with confidence, as we know nothing with certainty; and men may spend their whole life in considering the subject. But they ought not so to spend their time, for it neither leads to the fear, nor to the love of the Lord; and we ought not to make calculations of the time of his arrival. The wise men say, It is enough to wait for his coming, and they believe in general as we have explained it. In the time of the King Messiah, his kingdom shall be settled; all Israel shall be gathered to him; they shall shew their pedigree by the power of the Holy Spirit, who shall rest upon him; for it is written, Malachi iii. 3, "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The children of Levi shall be purified first. One shall say, that he traces his pedi-

gree from the priests, and another from Levi; and ye shall expel those who are not of the tribe of Israel; for does he not say, "And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim." From this ye learn, that by the Holy Spirit it will be known, of what tribe every one is. The Messiah shall make known of what tribe every one is; but he shall not say, that this one is illegitimate, and that a servant. The wise men and the prophets do not desire that Messiah may come, in order that they may govern over the Gentiles; nor that they may subdue the Gentiles; nor that they may be exalted over the Gentiles; nor for the sake of eating, and drinking, and being merry; but that they may look into the law and its wisdom, that they may deserve everlasting life; as we have explained it in the treatise, Hilchoth Teshubah, about everlasting life."

PROCEEDINGS OF THE LONDON SOCIETY.

POLAND.

JOURNAL OF MESSRS. M'CAUL AND
HOFF.

OUR readers will recollect that Professor Tholuck mentioned in a letter which we inserted, vol. ix. p. 397, that he had heard there was a great stir amongst the young Jews at Berditchef, and that it was very desirable a missionary should be sent there. The Committee therefore requested the Rev. A. M'Caul to proceed to that place with one of his companions, as soon as might be convenient. We insert the Diary of their journey, and re-

gret to find that the expectations contained in the Professor's letter, have not been verified.

Tuesday, Oct. 26, 1824.—Having procured our passports, and observed all necessary formalities, we set out from Warsaw for Berditcheff, by way of Brzese, in Lithuania, a distance of 500 English miles, on Tuesday afternoon, accompanied by Christian Czersker, the young man lately baptized by Hoff, having for our fuhrman, a Jew whose horses we had hired. This evening, while the horses were watered, we had an opportunity of speaking to some Jews, who were taking the same road. They told us, they would travel all the way with us, as far as Brzese. This

naturally led us to speak of the great journey we must all take, and the best way to arrive at Paradise. They immediately said, "Now we know who you are." The conversation could not last long, as the horses were ready, and we were obliged to set out soon after dark: the Jews stopped at a little inn; and as we wished to converse more with them, we drove thither also; but on examining the stable, which must of necessity be our bed room, we found it was up to our ankles in mud, and were thus necessitated to go further. We found a better stable at Minsk, and there we stopped for the night.

Oct. 27.—We stopped at a little town called Kaluszyn, and tried to be useful among the Jews; at first, some of them listened to us peaceably, especially one young man who knew Christian Czersker, and was desirous to hear upon what grounds he had renounced Judaism. These Christian stated to him very properly. In the mean time, several other Jews had gathered about the waggon, and amongst the rest, a self-conceited Talmudist. He immediately began to abuse us, and made so much noise, that it was impossible to argue: we had an opportunity, however, at last, of declaring to them the one way of salvation, through the blood of the Messiah. At noon, we stopped at a Jewish inn at Siedlee, where we again met the Jews, from whom the mud had separated us last night; we now found that one was a Melammed (Jewish school-master), a learned Talmudist. He was uncommonly friendly to us, heard what we had to say, and though he disputed very zealously, there was in him an affectionate spirit that could not but win our regard. As we stopped here two hours, we had time to discuss fully, several prophecies relating to the Messiah. He brought forward the usual interpretations, but did not appear quite firm, as he did not always adhere to what he first said. At the end of the conversation, we gave him two tracts, which he promised to read before we again stopped. We had here, also, an opportunity of declaring the way of salvation to the landlord and landlady, the one seventy, the other about sixty, years old. They heard us

very willingly. Our little knowledge of Hebrew, and our kind manner, to which they are not accustomed, appeared to conciliate them. The old man brought us into a little closet, in which he had a tolerable rabbinical library, where he studied continually, in order to work out his salvation, according to the Old Talmudic maxim, that they who study day and night, shall certainly have a part in **עולם הבא**,

the world to come. We endeavoured to point out to these aged people, the true way of salvation, and shewed them that it was not yet too late. Having given them tracts, we left them, hoping that the Lord would bless what had been said. On the road, we had another opportunity of speaking with the Melammed, concerning the contents of the tracts; we received from him, as a token of friendship, a glass of cordial, of which he had a good supply with him. We slept at Migdrerzyl.

Oct. 28.—We had, before setting off, an opportunity of speaking to the Melammed, on the nature of prayer; as we saw that during morning prayers, he gave all the necessary directions about his waggon, and then went on again. This, however, seemed to make but little impression. This day, M^cCaul had a considerable degree of fever, which increased so much, that on our arrival at Terispol, we were obliged to halt; very providentially, we had taken the requisite medicines with us.

Oct. 29.—The fever was diminished, but still not sufficiently to enable us to travel. Hoff gave away some tracts. The report of our arrival spreading, a middle aged Jew called on us. He told us, that he had received a Jewish Polish Testament, from a young man who had been there about three years ago, and had distributed a great many books, but had at last conducted himself badly. Who this was, we are at a loss to conjecture, unless it was the notorious M——. Whoever he was, his visit was not in vain, as the Jew who told us of him, had read this Testament several times; had acquired very considerable knowledge of the doctrines of the Gospel, and was convinced that Jesus was the Messiah. He knew

nothing, however, of receiving a new nature, and being made meet by the sanctification of the Spirit, for the inheritance of the saints in light. These points we now pressed upon him; we explained the difference between conviction and conversion, and requested him to continue his reading in the New Testament, with earnest prayer to God. He told us that he had lent his Testament to many Jews in the place, who had read it. It did not appear to have had the same effect on them; some were so ill disposed, as to tear out leaves which displeased them; on this account he requested to have a perfect copy. This we gave him on his bringing the other, which had all the marks of having been much read by the Jews.—The landlord also paid us a visit, and promised to come and *study* with us (as the Jews express it) to-morrow.

Oct. 30.—M'Caul was much better; but this being the Jewish sabbath, we thought it would be profitable to remain. In the morning, the Jew who was with us yesterday came again, he told us there were 6000 Jews in the place, and one synagogue of stone, and four of wood. We had a long conversation with him. The Jews in the house borrowed a New Testament, which they read all the afternoon. At length, four Jews, about fifty years of age, one about twenty-four, and another fifteen, came to converse with us. They behaved themselves in a friendly and respectful manner. One began by telling us that he had travelled much, and seen a great deal of the world. This he did, to give us a good opinion of himself. We asked him what he had gained by his travels, and reminded him of what Moses said, that the word is not in heaven, that we should go there to fetch it, nor yet under the earth, but near us, even in our heart and in our mouth. This led to a general discussion; Isaiah liii. formed the chief subject. They listened attentively, and on going away to evening prayers, one said, if you could find 10,000 Jews willing to make their confession, I would be one of the number. We reminded him of Noah, who followed the Lord, when all the world was against him;

and of Joshua, who said, "Choose ye whom ye will serve, but as for me and my house, we will serve the Lord." Another requested the loan of a Bible, and desired us to mark the passages which we had discussed, that they might study them; we, of course, did so. After evening prayers, the same Jews returned, accompanied by six others. The landlord introduced them with this preface, "Here, we have brought you a rabbi and a chasid, they will be able to dispute with you."—The rabbi began by asking us to explain what was meant by the words of Zechariah, "At evening tide it shall be light." Having done this entirely to his satisfaction, we began in our turn to catechise him. Our first question was, what the Messiah should do when he came? He replied, that he would deliver the Jews out of their captivity, &c. We now gave him a Bible, and begged him to shew us any one passage where it was said that the Messiah should do so. He quoted some passages concerning the restoration of the Jews; but was not able to prove that the Messiah should restore them, unless he admitted that the Messiah was God. On this he became confused, and quoted several passages out of the Talmud, but was instantly interrupted by the other Jews, who cried out, "That is not out of the Bible; that is Gemara."—We then asked the other Jews if they could do better; but out of nine old Jews present, not one could answer us out of the Bible. We then told the rabbi that as he could not shew us what Messiah should do, we would shew him. We then opened Isaiah liii. After a little disputation, the rabbi acknowledged that this chapter did relate to the Messiah; but scarcely had we begun before an old rabbi with a white beard entered. The others were immediately afraid, and all stood back. We told them that they were right in respecting old age, for Moses had commanded it, and begged the old rabbi to explain the chapter. He, however, appeared to be equally afraid of the others. We then begged that they would be silent, and we would explain to them the

subject of the chapter. This we now did at length, speaking in turn; we explained minutely the doctrine of the atonement, and declared to them on what grounds we believed that this chapter was fulfilled. They listened without once interrupting us; when we had finished, they still appeared afraid of one another and of the rabbi, and went away, except two. We rejoiced to think that they had received a full and connected view of the prophecies and of Christianity. Late in the evening came an old chasid; he had most probably heard what had occurred with the old rabbi, for he would not dispute at all out of the Bible; all his sentences began and ended with the words "according to my understanding." At the end of every sentence he looked round for the applause of the two other Jews, whom he had brought with him. On the other hand, he would scarcely hear what we had to say; but interrupted us before we had well begun, with the words, "Well! have you done? have you nothing more to say?" &c. We endeavoured to shew him the folly of disputing, if he would not argue from the word of God. He would, however, hear nothing; protested that he could not read, which was attested by a young man present: we did not believe this, as it is a feint often used by the Jews, in order to avoid passages out of the Bible; and we soon found, on referring to Dan. ix., that he could read very well. We now spoke to him of the sin of lying, and shewed him Psalm xv., and so ended our conference. He is a sad instance of what the chasid fanaticism can do, when planted in the desperately wicked heart of man. We cannot leave this chasid without attempting to give the Committee some idea of the enthusiasm of this sect, by relating a fact which came to our knowledge some time since in Warsaw. A chasid had a lawsuit with a nobleman, and knowing that he had been guilty of fraud, he was afraid of losing it. He, therefore, went to a celebrated blind rabbi, to request that he would pray for the death of

the nobleman, for the chasidim believe that whatever their rabbi prays for, must happen. The rabbi took his money, and promised to do so; in the mean time the nobleman left the country, and during his absence his wife died. The chasid now returned to the rabbi to complain that he had not fulfilled his promise. The rabbi defended himself by saying, "You must not blame me; I sent the angel of death to fulfil his office, but he not finding the husband at home, took away the wife." The chasid went away, perfectly satisfied with this answer.

Nov. 1.—We left Terrispolo, and came to the Russian frontiers: here, whilst Mc'Cauley went to the custom-house, a crowd of Jews gathered round the waggon, and received tracts very willingly. Hoff, however, was sparing in the distribution. One Jew spoke very sensibly with Hoff, and complained that the Jews were now sunk in ignorance, and that nothing but the Talmud was studied. He requested a tract, and on going away, blessed us, and wished us a pleasant journey. At noon we had again an opportunity of speaking to the Jews, particularly two young men from Bialistock. One had received a New Testament from his father, who is in London. He had read it, but seemed to be quite ignorant of its containing any thing contrary to the precepts of the rabbies; for he spoke of it in connection with the Talmud, &c. as if it were all the same. The reading of it had softened his Jewish animosity, as he listened to what we said concerning the Messiah, without making the least opposition. It is to be remarked that these two, like all the Jews in Russian Poland, were inconceivably ignorant as to the Old Testament.—We gave tracts to them as well as to a young Melammed, who spoke with us, and heard willingly what we had to say. This being All Saints' Day, the peasants had assembled in the inn to drink their health, and seemed to have done so to some purpose, as they were all quite drunk, and made such a riot, that we could not stay in the room to warm our-

selves. All our conversation had been carried on in the stable. We represented to the Jewish landlord the sinfulness of giving the poor people so much drink. He gave an answer which serves the Jews in these parts as a covering for every sin, "One must earn something, one must live." At night, we stopped at a Christian inn, and found that it was rather worse than a Jewish one; for had there not been some Jews in the neighbourhood, we should have had nothing to eat.—We slept, as usual, in the stable, and as there was a hard frost, found it very cold.

Nov. 2.—At a Jewish house this day we had some conversation with the inhabitants. The landlord took us for Jews, and began to boast to Hoff of his skill in cheating Christians. He described minutely how he dealt with the peasants, of whom there were many sitting together drinking. Hoff, of course, reproved him; we gave him a tract. At noon we again spoke with Jews, and gave away one tract.

Nov. 3.—We offered tracts to Jews at an inn; at first they would not receive them; we spoke with them some time, and found them ignorant of almost every thing, as is usual amongst the chasidim, to which sect the greater part of the Russian Jews belong: before we departed they came and asked for tracts. This night we slept in a most miserable hut, filled with suspicious, looking personages, both Jews and peasants, and as the country about has not the best character, we did not think ourselves quite safe. The Lord, however, preserved us.

Nov. 4.—We had some conversation with a Jewish innkeeper in a little village; he knew nothing, and would know nothing; he would not even receive a tract. A German came to beg for a tract, telling us he was the only Protestant in the place. At noon we spoke with another innkeeper, who was rather less prejudiced, and received a tract. It is here to be noticed, that in all these inns there were several Jews present, but the landlord or the Melammed is always the chief person. This night we arrived

at Dubno; we enquired as to the impression which Mr. Moritz's visit to Dubno had made; but the answers were not satisfactory. The truth is, that in Dubno, as well as in Berditcheff, the Jews are too much occupied with their trading, to pay much attention to religious matters; this we found in every little town. Scarcely was our waggon in the town before groups of Jews came from all sides to sell their various wares; but as soon as we offered them ours, they turned away, shaking their heads disdainfully, and saying, We know them already.

Nov. 5.—As usual, we had conversations with the Jews at the different inns; no one would receive a tract; and nothing remarkable occurred. This day, there was much snow and rain, so that our clothes got wet, and we must have passed rather a disagreeable night, if we had not found a lodging at a colony of Menonists or Baptists. Their elder or pastor received us in a truly Christian manner, and as he had accompanied Messrs. Betzner and Saltet when they visited the Jews at Ostrog, and had himself continual communication with the Jews, he was able to give us some information; it was not favourable. He represented the Jews as extremely hostile; and said that no impression had been made by the visit of those two Missionaries, nor by the subsequent visit of Mr. Moritz; on the contrary, much opposition had been shown, and much ill feeling excited.

Nov. 6.—At noon we stopped at a Jewish inn, in order to dine, but as we arrived too late, and it was the Jewish Sabbath, there was nothing to be had, as the people of the inn had only prepared enough for the day. They would not let us have even a little bread. We spoke much with the landlord, who was an old and respectable looking man; he soon found that we were missionaries, and became rather abusive. There was here a Jew who had been in Jerusalem, and was now travelling to collect money for the poor Jews at Jerusalem, but he would not take any part in the conversation. In the evening we found

an inn where we got a separate room, which was very acceptable, as the following day was to be our Sabbath; here were a great many Jew travellers, who had been keeping the Sabbath, but they were too busy getting away to hear us. Here we also met a Polish Count, to whom we explained the nature and object of the London Society. He asked for tracts to distribute amongst the Jews on his estate, which we gave him. Here we rested on Sunday, and lent the Jews a tract to read. Four days after we left this inn, it was entirely burned to the ground, together with the stable, several horses, waggons full of goods, &c. The people escaped only with their lives: on hearing this on our return, we could not but be thankful that it had not happened on either of the nights of our stay.

Nov. 7.—The only thing worthy of notice is, that we stopped this day at an inn where the people remembered Mr. Way; the landlady declared very often that Mr. Way was a very good man. The landlord said he received a New Testament from him; we asked to see it, but he said it had been stolen; this we doubted, as we found him so hostile, that he would not receive any book from us.

Nov. 9.—We arrived at Berditcheff safely, and what was providential, without accident, as the roads, for the last three days, were in such a state as not to leave us one moment's peace. The waggon was either inclining to one side or the other, and we leaning, with all our might, opposite, to preserve the balance, and to prevent ourselves from being overturned into the deep mud. We have now to remark, that on our road from the Russian frontiers to Berditcheff, with the very few exceptions mentioned, we met with none but the most ignorant, hardened, and hostile Jews; indeed, every time we had communication with them, we were vexed and grieved in spirit to see how low this once great and holy people are now sunk in sin. They are now in these parts little else than a band of robbers, who try in every way to steal and cheat. They appear, literally, to have hearts of

stone, for they are dead to all sense of shame, so that when we caught them in a theft, or in a manifest cheat, they were perfectly indifferent, and even defended the necessity of it. Their consciences appear quite satisfied by their calling such sort of dealings, earning. Amongst such Jews, there is not any thing to support and comfort the mind, but the certainty that God will fulfil his promises.

On our arrival in Berditcheff, we went immediately to Mr. M. to whom we had a letter: he recommended us a lodging in a Christian inn. This was more comfortable to us, as the Christians' inns do not abound so in vermin: besides that, it is better for our work, as we have found that a Jewish landlord sometimes denies the Jews free access. On stopping at Mr. M.'s door, a number of Jews gathered round to invite us to different inns, to sell wares, &c. To one of these Mr. M. explained the object of our visit, he immediately made it known to the rest, and we congratulated ourselves upon our arrival being so soon made known, for if one Jew knows it, we have always found it enough; we were, however, much disappointed in not seeing a single Jew the whole day.

Nov. 10. Thursday.—A great many Jews came to sell various wares, but not one of them would speak with us about religion, nor accept a tract; nay, they would not even look into the Hebrew Bible which we offered them for sale. Thus the whole day passed; abundance of Jews visited us, but not one was commonly civil when we spoke about religion.

Nov. 11.—There were great numbers of Jews all day in the inn, but not one came to us, though they well knew we were here. At length, Hoff went out, and invited a number of Jews standing in the gateway to come in, but they all refused, except one young man. He was totally unacquainted with the Bible, and knew nothing about the Messiah.

Nov. 12. Saturday.—There were again many Jews in the gateway; we again invited them to come in, but they refused.

Nov. 14. Monday.—We prevailed on two Jews to come in, but one went out again immediately on finding what our design was. He called to the other Jew to follow him, observing, it would be a great deal better to earn some money than to spend their time talking to us. The other did not attend to this exhortation, but stayed. His stay was of little use, as we could not prevail on him to be for one moment silent to hear what we had to say. He proposed passages to us to translate, but never waited to hear the translation; before we could well begin, he interrupted us with protesting that he believed only on the God that made heaven and earth, and asserting that the Christians believed on an image; at last he went away, but took a tract with him. Shortly after, came a young man who had been known to Mr. Moritz, and who had received a New Testament from Mr. M'Caul, when he was in Berditcheff, two years and a half ago. He asked us concerning Meyersohn, (one of the young men now in Berlin,) whether we knew him; we replied in the affirmative. He then said, rather contemptuously, "so they are book-binders." After this he commenced a strict cross-examination as to where they lived, what they ate, where they got their money, who gave them clothing, whether they studied, and what would become of them at last. He gave us to understand that he himself wished to go to Berlin or London, and that there were four others inclined to leave Berditcheff; but the whole of his conversation shewed us, that he himself had not the most distant idea of vital Christianity; indeed, he did not know the most common events in the history of our Lord, though he had had a New Testament two years and a half. His wish evidently was to study for a physician, or to become a great and learned man; and his language gave us to understand that it was the same with the other four. To Christian he opened himself more plainly and said, that the two who went to Berlin had had fine luck; they were nothing but book-binders; and must work hard:

he, for his part, and those who remained in Berditcheff, were too wise for that. Soon after came another Jew, who had known Solomon in Lemburg. He gave us to understand that he was willing to be a commissioner to look out for Jews, and send them to us, or forward them to Berlin, &c.; he told us that he had two fine young men now ready, who were willing to travel, and become learned men. We told him that this was not our object; that our wish is, that they should be saved. He now attempted to shew the wisdom of winning the Jews by temporal benefits, and said, that even though the parents might profess from an impure motive, yet, that the children would be thereby won for Christianity. No doubt, if we had made him a good offer, he might have been prevailed on himself, for he complained sadly of the times. This man was acquainted with all those who had left Berditcheff, and also with the few who were still inclined—from his testimony it appeared, that before the news of the book-binding arrived, a great many were inclined—but that the idea of working hard, instead of being learned men, and gentlemen, had so terrified them, that they had given up all thought of embracing Christianity. There are still, however, five that have a desire to travel; hence, it appears, according to the testimony of these two men, that there is now no stir amongst the youth at Berditcheff, and if there ever was any, it was excited rather by worldly, than by spiritual motives.

Nov. 15.—The young man who was here yesterday came again, accompanied by another. It was evident that they came to sound us, and to see if we would give them recommendations. They now confessed that the bookbinding had frightened them all; that before, there had been a sea, or ocean of young men who had wished, but the accounts of the others being obliged to work hard had stopped them. One of them expressed a wish to go to Berlin, &c. and asked us if we could help him. We asked him what he intended doing there. He answered, that he would study and

become a doctor. We immediately refused, and gave both him and the other plainly to understand that we did not approve of their plans. That we were not at all satisfied with them, because they had profited nothing by their having had a New Testament so long; at the same time we showed them the nothingness of all worldly learning and splendour in comparison of the unsearchable riches of Christ. We demonstrated to them also that it was impossible, from the nature of things, that they who were so old, and accustomed to slothful and idle habits (for we judged of their industry, by the way in which they had read the New Testament and tracts) should ever be what they wished. The young man then said that he should be willing to learn a trade, but not such a mean thing as bookbinding, but watchmaking, or to work in gold and silver. We told him his eyes were blinded by the things of this world.

A circumstance which this young man told us of Meyersohn's father explained fully why we found so bad a reception amongst the Russian Jews. When Meyersohn's father found that his son was really lost to Judaism, he went to a certain Chasid Rabbi at M—, and prevailed on him to thunder out an anathema against all who should have any thing to do with missionaries, or who should receive their books. This was done privately, for it is forbidden in all the European states; and if it could be proved against him, the Rabbi would be liable to a criminal process. The young man told us further, that this anathema had been made known in all the synagogues throughout the country, and we have reason to think that this account was true, from the treatment which we every where met with from the Jews, especially as they seemed afraid to touch our books.

Nov. 16.—The Jews in and about Berditchef are most hostilely disposed towards all missionary exertions. There are only five persons who are at all inclined to become Christians, and these five are actuated by motives which we cannot approve; namely, the desire of becoming great or learned

men. We do not, however, think that there is any ground for giving up the idea of establishing a mission in those parts; but we think that whoever may be sent thither must remain a long time, must act with the utmost caution, must not pursue the work openly so as to increase the present hostile feeling, but must by all means endeavour to form acquaintances, and by a gentle and conciliatory conduct, endeavour to win the Jews, and above all, by a holy life and conversation, shew that Christianity is not a mere name.

This afternoon we set out for Lublin, taking a different road from that by which we came; we do not think that the particulars are worth inserting, as we have found only two instances of the Jews being well inclined: one was at a little inn not far from Berditcheff, where there were some Jewish travellers. They thought at first that we were Jews, and therefore listened to Hoff willingly, whilst he spoke about repentance, &c., but when he began to speak of the Messiah they would hear no more. The other instance occurred Monday, 21st, not far from Ostrog, in a little inn, where we found a Jew from Dubno; he not being known in the place, was not afraid of the other Jews, and therefore listened to us with great attention, and made no objections. We explained to him the most essential doctrines of Christianity, and gave him two tracts, which he received with thanks. Every where else in Russian Poland we met with the usual hostile feeling; even in little huts where we thought that we and our books must be utterly unknown. They knew of us, and would have nothing to do with the tracts. This hostile feeling continued the whole way to the Polish fortress, that is, wherever Chasidism had any influence. On entering the kingdom of Poland, matters were immediately reversed.

Nov. 27.—Arrived at Lublin, where we received an abundant recompense for the vexation which we had hitherto had.

Nov. 28.—Several young Jews called to visit us. They had received

tracts three years ago from a merchant, to whom, when in Warsaw, M'Caul had confided them. This merchant had received about three hundred, which he distributed in one day. Some had been destroyed, but the greater part were still in existence. The young men who visited us still possessed those which they had then received, and had read them attentively. No. 8. and the Light at Eventide had made a deep impression. They are now anxious to be farther instructed. In the evening came E———, who is the first fruits of the mission in Poland. He had been instructed by Becker and M'Caul, and had been baptized by Mr. Diehl after their first departure from Warsaw. E———'s joy to see M'Caul after three years absence was very great; and M'Caul had still more cause for joy in finding that E——— still retained his simplicity and genuine humility; besides that, all who were acquainted with him gave the very best account of him, especially the Rev. Mr. K., Lutheran minister, under whose care the Polish government had placed him, in order to be prepared for the situation of schoolmaster. We could not help wishing that all those who have been baptized since may at the end of another three years afford equal pleasure.

Nov. 29.—We were engaged the entire forenoon with Jews, not disputing but listening to what we had to tell them. We had Jews of all ages, and if we had wished, might have distributed a large quantity of tracts, as the demand was great. We, however, thought that it was better to be cautious, and accordingly distributed only to those who we thought would make a good use of them. Having shewn our Bibles and Prophets, we soon found purchasers. We had only two copies of the Hebrew Bible. These were sold immediately, and the purchasers seemed as much pleased as if we had made them a present of them. Several applications were made for more Bibles. At length an old man came, and was so very pressing that Hoff sold him his own, which was the last we had. The Bibles we sell

for eighteen florins, (nine shillings English,) a considerable sum for a Polish Jew to give. Having now seen the state of Lublin, and being convinced that it would be an excellent station, we recommend it strongly for Messrs. Reichardt and Wermelskirk.

Nov. 30.—M'Caul returned to Warsaw, and Hoff to Pietrikaw.

Mr. M'Caul adds,

I regret to say, that Christian, the young proselyte who accompanied us, has had a most dangerous illness, owing to the cold and wet which he was obliged to encounter. It began by an inflammation of the lungs. This was succeeded by a fever, and has ended by an attack upon the brain. Hoff also suffered a little. I am thankful to be able to state that my own health has been improved by the journey.

EXTRACTS FROM THE JOURNAL OF MR. C. G. PETRI.

OUR readers will recollect that we have formerly inserted extracts from the journals of Mr. C. G. Petri, who is in the immediate employ of the Detmold Society, although the London Society has assisted in paying his travelling expences, and has agreed to contribute a sum sufficient for his annual salary. We now insert extracts from the journal kept by him during the journey of himself and fellow-traveller, Mr. C. W. H. Pauli, (also a converted Jew), in the vicinity of Detmold, in the spring of last year. In our next we purpose inserting an account of a subsequent journey of Mr. Petri, in the county of Mark, during the month of September last. Mr. P. was stationed during the last winter at Hamburgh.

In a village we met the Jewish teacher of the place at the inn. I immediately informed him who we were, and the object of our journey. He listened attentively to what we said of Jesus as the true Messiah, and pro-

promised to pay us a visit at Detmold. In the town of H—, we visited a Jewish family, a member of which had been baptised at Berlin, and who assured us, that he had found peace with God. Two of his brothers are also fully decided in favour of Christianity. His other brothers and sisters also are willing to receive further instruction. Mr. B—, who for many years has been in search of truth, and who by the grace of God has been brought to believe in Jesus Christ, as the true Messiah and his Saviour from sin, had a long conversation with us, during which it was our object, by the grace of God, to establish him in the faith. He would have long since publicly embraced Christianity, if his wife would have given her consent. We spoke several times with her, but she obstinately adhered to her declaration, that she must be saved by her good works. But as her husband told us that she reads the New Testament, and that she has assured him, that by reading that sacred book, she is filled with a delight which she is unable to express, we are not without hope, that one day she will, through the mercy of God, be turned from her self-righteousness to rest on Christ alone. On our second visit to this place, we were grieved to learn that the difference of their opinions respecting Christianity, had become so great, as nearly to induce Mr. B— to forsake his wife, that he and his children might be at liberty publicly to embrace Christianity; but the advice of Christian friends caused him to give up this project. We earnestly entreated him to pray for more patience and confidence in God, who is mighty, to turn the heart of his wife, and to bring it into harmony with his own. In consequence of this determination, peace is restored in the family, and his wife continues to read the Bible, and such Christian books as are presented to her, with attention. She has a brother, whom I met with on my last journey, and whom I found to be fully decided to make a public profession of Christianity. He may, perhaps, be made instrumental to the conversion of his sister. In the house

of this family, I had an opportunity of addressing several Jews, and of preaching to them Jesus as their Messiah, and the Saviour of their souls. One of them most violently opposed, but at last was brought to confess, that Christianity has, at least, some good doctrines, and that it is built on the foundation of the prophets. All agreed that Jesus, like Moses, was a wise founder of a new religion, but they would not believe him to be the Son of God. I shewed them, from John x. 33, how our ancestors had been offended at this truth, and desired them to read the passage for themselves. I then continued, "He, whom David, by the Holy Spirit, called his Son and his Lord; whom Isaiah called the mighty God, and Jeremiah, Jehovah our righteousness; He, whom Daniel saw coming down from heaven as the son of a man, and whose outgoings, according to Micah, are from everlasting; He, who by his doctrines, by his works, by his whole life, by his death, his resurrection, and his ascension, has clearly proved himself to be the person thus foretold by the prophets, is he not the Son of God?" To this appeal no objection was made; and some strangers entering, put an end to our conversation. On the following day, Mr. B— called on us, to take his leave, when he said to a young Jew who was present, "Most certainly Jesus is the true Messiah." And to another young Jew who entered the room, just as he was about to leave it, "What these men tell and teach you, you may rely on; with them you are in safe hands." The object of this young man's call was, to ask our advice concerning his wish to become a Christian. Our advice was, that above all things, he should make himself well acquainted with the Holy Scriptures, which are profitable for doctrine, for reproof, for correction, and for instruction in righteousness. We more especially recommended to him that faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, among whom, if he would examine his heart in the presence of God, he would find himself to occupy a place. He

gratefully accepted some tracts and a New Testament, which he promised us he would read. I have since had another opportunity of seeing him; and find that he has applied to a minister for instruction. At S—, we endeavoured to see a female, who had repeatedly visited us at Detmold; but it was with great difficulty we could procure an opportunity, even for a few moments, so as to put some tracts into her hands. Owing to the hardened state of the Jews in this place, we could not dispose of many tracts.

At H—, immediately on our arrival, we sent for the rabbi, and invited him to meet us. He soon called on us; we told him who we were, and how cordially we wished that all our brethren according to the flesh, might be brought to know Jesus of Nazareth, whom Moses and all the prophets had foretold, as the true Messiah. He listened without making any objection, and invited us to visit him on the following morning. We subsequently called on a family, who were not at all disposed to hear the Gospel; but when the rabbi came into the room, and treated us as friends, that indisposition was removed, and we had a very interesting conversation about Jesus, the true Messiah. After this conversation had continued about an hour, four Jews from another village, entered into the room; one of them was their rabbi. Without suffering ourselves to be interrupted, we continued our conversation, in which they joined. The two rabbies exhausted all their learning, in opposing the truths of Christianity; but it was obvious, that they made these exertions, principally, to gain credit with the Jews; for one of them afterwards confessed, that there was much truth in the Christian religion; and the other said, that notwithstanding the prohibition of the superior rabbi, he, as well as many others, continued to read the New Testament and Christian tracts. We remained almost the whole day among these Jews, who behaved in a very friendly manner towards us, and requested us to prolong our stay for some days, and to visit their synagogue. In the evening we accompa-

nied the rabbi into his own house. Here, also, we were soon surrounded by Jews, who listened to our words, and none with more attention than the rabbi himself. This excited the anger of a bigotted Jew present, to such a degree, that he advised him to go along with us. We trust that the conversation of this day, has left on the mind of the rabbi, and also of others who were present, impressions which, by the grace of God, may be productive of blessed effects.

In the village of St. — we found some serious Christians, and were mutually comforted. The Jewish teacher visited us upon our invitation, to whom in presence of the Christians we preached the Gospel. He not only listened with attention, but accepted some tracts and a New Testament. At the inn of the market town of W. we met two young Jews, who requested us to go with them into a house, where we should find many Jews. We indeed found the room filled. The teacher was among them, who at first contradicted us, but at last confessed, that Christianity was more calculated to form that universal religion, which, according to Zech. xiv. 9, is to be expected, than Judaism. At W. we were received by a Jewish family with great kindness, and also in the neighbouring town of R., where the Jews admitted us to their family devotions, and invited us to visit their synagogue. After having had some conversation with the Jews and the rabbies, we went back to W., where Mr. Pauli read a sermon to the Jews, which was heard by them with great attention. At N. we endeavoured to converse with the Jews, but did not find them disposed to hear us willingly. When we were about to leave, a young Jew came to ask what way we intended to travel, and when he had been informed of it, he accompanied us for two hours, but we found it was for the sole object of contradicting all that we might have to say. For this purpose he had armed himself with a book written by an infidel, by which he hoped to confute our arguments. After offering up a secret prayer to God for assist-

ance, we attempted to convince him of his errors in the spirit of love and forbearance; and asked him, who would venture to contradict truths which had been the comfort and hope of the fathers, and the object of all the prophecies? I now quoted a number of passages from the Old Testament, in which the sufferings and the death of Christ, previous to his entering into glory, are predicted, and shewed him that, as by nature he was unable to obtain the righteousness of God by the works of the law, he could alone be saved by faith in Christ, who by his death upon the cross has delivered us from the curse of the law. For more than an hour he listened attentively to my instructions, and with visible emotion he asked for some tracts and a New Testament, adding, that he was determined to examine into the truth of Christianity, and, when convinced of it, to forsake all for Christ's sake. Since this occurrence, a Jew of the same place has reprimanded me for having excited in the mind of this young Jew doubts against Judaism; and I have been grieved to hear, that on account of his searching after truth, he is exposed to the persecutions of his family, who have taken away his New Testament, which he had concealed in his bed. He is not, however, I hear, prevented from continuing to seek after the truth. May the Lord grant to him the enlightening influence of his Holy Spirit, and may he strengthen him to persevere, and patiently to endure tribulations for his name's sake.

GERMANY.

EXTRACT FROM THE JOURNAL OF
MR. J. P. GOLDBERG.

WE insert the following extracts from the journal of Mr. J. P. Goldberg, during his visit to Leipzig, in October last:—

The 1st of October was the preparation for the Anniversary commemoration of the day of atonement, which is held in great veneration by the Jews. On the day of preparation, all

temporal business must cease at five o'clock in the afternoon; I did not, therefore, expect to come into contact with any Jews on that day. Early in the afternoon, however, I took a walk without the gate of the city, and I met several, whom I joined: conversation soon turned on the day of atonement, when the Jews expect to be cleansed from their sins. They told me, with great self-complacency and pharisaical pride, that they had settled their business as early as twelve o'clock, that they might have more time for preparation, and that they were just come from the bath, where they had been immersed three times, repeating at every immersion, the usual confession of sins. I asked them if they were quite certain that God would on the morrow forgive them all their sins? "Yes, (replied one of them,) of this we are fully assured, for God has promised it; and what he promises can never be broken."

I asked where was this promise written? He quoted Lev. xvi. 30, in Hebrew: "On that day he shall make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." I remarked that the word *לְכַפֵּר*, (for, or because,) with which the verse begins, shews that the expression refers to something in the preceding verses, in which some particular sacrifices and ordinances are prescribed, which must be observed, because thereby an atonement for sin is made on that day. Finding that they did not contradict, or shew any angry feelings, I invited them to my lodging, that we might converse more freely on the subject. When we came to the room, I took the Hebrew Bible, and requested them to examine with me carefully, the xvth chapter of Leviticus. Having read it, they confessed, that when the temple existed, sacrifices were necessary for the remission of sin. But, how then, I asked, will you obtain remission of sins now, for you cannot offer the sacrifices which God has appointed? One of the Jews answered, "As we have no sacrifices to offer, our prayers supply their place, as it is written, Hos. xiv. 2, 'Take away all iniquity,

and receive us graciously, so will we render the calves of our lips," I replied, that this Scripture by no means declares that prayers are substituted for sacrifices; and that though they are figuratively called the calves of the lips, they alone do not make up for the want of sacrifices, because prayer and sacrifices are always joined together, and no atoning sacrifice could be offered without prayer and confession of sin; as we read Lev. xvi. 21, "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins." He said, when we have it in our power to bring sacrifices, that is, when we are in our own land, God certainly commands us to come before him both with sacrifices and prayers. But when we cannot bring sacrifices, prayers supply the place, as was the case during the captivity of Babylon, when prayers were offered instead of sacrifices, until our ancestors came back to their own land, and were enabled again to bring sacrifices. Here God accepted the prayers of our forefathers without sacrifices; and why should he now reject our prayers, as he well knows, that we would fain offer them if we could?

I. The captivity at Babylon was quite different from that in which the Jews are now held. Then, the sacrifices were only to cease for the appointed period of 70 years. But now the sacrifices have ceased for almost 1800 years, and it is no where said that they shall be renewed. Does not this clearly prove, that God has no pleasure in your sacrifices or in your prayers?

He. According to your opinion, then, we have no means left of becoming reconciled to God, and all Jews are in a state of condemnation.

I. It is not for me to pass sentence of condemnation upon any one. But if you desire to know your actual state before God, read Deut. xxxii. 20—23: whilst God hides his face from you in this present life, there seems but little ground to hope that he will be a merciful Father to you in the life to come.

He. Then, according to your argument, the day of atonement must be a mere nothing, and God is not willing to forgive me my sins, even if I forsake them, and live henceforth according to his will.

I. No man can do the will of God as he ought to do. But, suppose from this day you were to devote all the faculties of your soul and body to the Lord, you would do nothing more than you are bound to do, according to Deut. vi. 5; and how then could atonement be made for all your past sins and transgressions of the divine law, which are already set down in the book of God's remembrance?

He. For this reason we fast, and by fasting, we lay down, as it were, our flesh and blood on the altar of the Lord, and for the sake of this sacrifice, he forgives us our past transgressions.

I. In what light God considers your fasts, you will hear to-morrow from the appointed part of the prophecies which will be read in the synagogue. (Isaiah lviii. 21, to the end of the lviii. chapter.) God commands us in his law, to be holy as he is. Nothing short of the image of God can entitle us to come with confidence before the face of Jehovah Sabaoth. And can your fasts renew you to that holy image of God?

He. If this be the case, no human being, and not you yourself, can appear before God, for no man is able to renew himself in the image of God, and to be holy as he is.

I. It is certainly impossible for any man to renew himself, in his own strength, to the image of God, yet we read, Isaiah lxi. 10, "I will greatly rejoice in the Lord, my soul shall be joyful in God, for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness." And chap. xlv. 25, it is written, "In the Lord all the seed of Israel shall be justified."

The Jews agreed with me in stating, that the Lord here spoken of must be the Messiah; but, said their spokesman, the Messiah is yet to come. This gave me an opportunity of explaining to them the prophecies referring to the coming of the Messiah.

They were struck with Dan. ix. 25—27, as they could not but allow that the city and the sanctuary have been destroyed, and that the sacrifices and oblations have ceased; and they listened with growing attention to my further explanations. We went through the liid of Isaiah, and the xxiid Ps., and compared the prophetic predictions, with the history of the sufferings, death, and resurrection of the Lord Jesus, as related by the evangelists; and the Jews sunk into a deep silence, gazing first at me, and then at the Bible before them. They dared not utter what they felt; yet, it was visible that they were pricked to the heart. Behold here, said I, the only true atoning sacrifice for sin and transgression; an interest in this, through a living faith, is alone able to purge your consciences from guilt, and from the fear of condemnation. O! may you, on the morrow, turn in your prayers to the true Messiah, the Son of David, whose name is Jesus, the Saviour and Redeemer of the world. He alone can change your sorrow into peace and joy, and turn the darkness in which you are now bewildered, into the light of saving truth. Before they left me, I distributed among them some books, which they readily accepted.

On the 2d of October, being the day of atonement, a Polish Jew took me with him into a synagogue, called the Warsaw Synagogue. Here I witnessed, with feelings of compassion, the lamentable darkness in which these poor people still remain, and how, by their contortions, crying, howling, singing, and praying, they seek to move God to restore them to his favour. I was forcibly reminded of the words of St. Paul, in Romans x. 2, 3, "I bear them record, that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Little calculated as a worship of this kind is, to raise the heart to higher feelings, I yet was powerfully stirred up to praises and thanksgivings unto the Lord, for having rescued me

and mine from such darkness, and having brought us to the knowledge of him who is the light and the life of the world. And as it would not have been advisable for me to address the Jews in that place, I offered up my silent yet fervent prayers for their conversion and salvation. O may that blessed event be near at hand!—Having left the synagogue, I waited at the entrance until some of the Jews came out, in hopes of entering into conversation with them. But they all appeared so exhausted by fasting, that I soon gave up the attempt.

On the following day I met in a coffee-house with several Jews. But some were still so much worn out by fasting and the exertions of the preceding day, and others so deeply engaged in their mercantile business, that they scarcely had any leisure or any desire to listen to me. In a public-house, where I afterwards called, I met with three Polish Jews, who were speaking together very earnestly. I asked them whether they were conversing about the word of God? "No, (answered they,) for that we have no time during the fair." Then, said I, you are no true Jews. For a true Israelite keeps the law, and does what his law commands him to do. Upon this, they all three rose from their seats, and looked at me with much astonishment. One of them asked me in a great passion, "When have we broken the law? Have we eaten pork? or, have we profaned the sabbath?"

I replied, "My friends, you have just now transgressed a divine command by saying, that during the fair you have no time to converse about the word of God, whereas it is distinctly said, Deut. vi. 7, "Thou shalt talk of it when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The Jews then sat down again, and one of them said coldly, "We keep what we are able to keep; and what it is not possible for us to keep, God cannot command us to keep."

I. Can that man be called a faithful servant, who does not obey his master in every thing, both great and small?

He. We fast, we pray, we keep the sabbath, we give alms, we exercise charity towards our brethren; and whatever in our present state we cannot do, God in his infinite mercy will pardon, according to his promise, *Exod. xxxiv. 7.*

I. This promise is true; but no less true are the testimonies of God, concerning his justice and holiness. The Lord is a jealous God, and will not clear the guilty.

He. Therefore we must be zealous and diligent in the service of God, lest his anger be kindled against us.

I. Do you then believe, that your sin against Almighty God is only to be considered as a debt, which you can pay off by some prayers, by fasting, or by giving some trifling alms to the poor; and do you look upon everlasting salvation as a thing which you may purchase by your outward service, or by some good works? Consider what the Psalmist says, *Ps. xiv. 2, 3,* "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They all are gone aside, they are all together become filthy; there is none that doeth good, no, not one."

From this passage I took occasion to shew them the depravity of human nature in general; how we all are prone to evil, and unfit for that which is good, and how our good works and all our own righteousness are in the sight of God no better than filthy rags.

He. Our fathers, Abraham, Isaac, and Jacob, Moses, and all the prophets, were also born in sin, and yet by their good works they became so holy in the sight of God, that he condescended to talk with them.

I observed in reply, that these holy men did not acquire divine favour by their own holiness, because it is said of Abraham, that he believed God, and that this was counted to him for righteousness. And this led me to speak of the depravity of human nature in general, and of the guilt of the Jewish nation in particular. "What sin (asked I) have our ancestors committed, for which their descendants have been and are still so severely

punished until this day? Before the Babylonian captivity, the Jews had long persevered in the grossest transgression of the divine law, by committing all the abominations of idolatry; and yet the punishment lasted only 70 years; whereas the divine displeasure now has continued for 1800 years?" As no answer followed, I declared plainly to them, that the wretched and degraded condition in which the Jews had lived since the destruction of Jerusalem, was the consequence of the rejection of the Messiah, who had appeared at the time appointed, and was rejected by their fathers, and is rejected by the Jews unto this day. Their spokesman made some of the usual objections against the Messiahship of Jesus of Nazareth, remarking he could not be the true Messiah, because he had profaned the sabbath, and altered the day of rest, which was appointed by God himself; and because he had not redeemed his people from the oppression of their enemies. When our Messiah, added he, shall appear, he will bring us back into the land of promise. As long as we live in the present state of banishment, I can never believe that he has come.

I first attempted to convince them that it was folly to hope for the coming of the Messiah, when no Bethlehem Ephrata, where according to the prophecy he should be born, existed, and it was impossible for any Jew to trace his genealogy back to David.—And then I explained to them the true office of the Messiah, assigned to him by all the Prophets, to atone for the sins of the world, to work out that true righteousness, which it was impossible for us by the law to effect, and to lay the foundation of a spiritual kingdom, whose blessings are righteousness, peace, and joy in the Holy Ghost. They made several trivial objections, which I easily removed. But as they listened to my instructions with attention, and behaved with great decency and moderation, I am not without hopes, that this conversation, which lasted for two hours, will, by the grace of God, be productive of some good effect.

In this manner I continued until the 14th of October, to avail myself of every opportunity to set forth to the Jews in Leipzig the salvation through Christ. Some of them visited me at my lodging; and when I discovered in them a mind to receive the truth in the love of it, I sometimes kneeled down with them, and offered up a prayer to God, to reveal to them his Son, and their Saviour.

Among other inquiring Jews, a young man, S. M.—, an engraver, from Hanover, called on me. Brought up in darkness and ignorance, he was a stranger to all religion, yet felt inclined to become a Christian. Unacquainted, however, with the spirit of Christianity, he only wished to impress upon his memory the leading doctrines of it, and having made a public profession of them, to be received by baptism as a member of the Christian Church. But when at some of his visits I explained to him the true nature of Christianity, he was so much affected, that he determined to go to Dresden, and there to seek instruction in the doctrine of salvation. I plainly told him, he could expect no temporal advantage from going to Dresden, yet he arrived here on the 18th of Oct., and is supporting himself by his own industry. He attends my instructions every day, and his heart appears to be more and more interested in the truth, as it is in Christ. His outward conduct also is exemplary, and convinces me that his only object is, to become a partaker of the spiritual blessings of the new covenant.

On the 31st of October, a married Jewess was baptized, who, during the period of her instruction, has given unequivocal evidence of change of heart, and of a living faith in Jesus Christ. Her son, ten years old, who is one of the pupils of our institution, was to have been baptized at the same time; but one of the rabbies, in the name of the absent father of the child, presented to the head of the clergy a written protest against his baptism, and it is necessarily postponed, until this unpleasant matter can be properly settled. Some weeks since, a

a girl, seven years old, who had been put into our institution by her own father, and who has also a sister there, was kidnapped by her Jewish aunt, and carried away to Amsterdam. The enemy endeavours to counteract a work, which is calculated to undermine his dominion; but we do not despond, for our hope and trust is in him, to whom all power is given in heaven and on earth.

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#### EDICT OF THE BAVARIAN GOVERNMENT RESPECTING THE JEWS.

A FOREIGN correspondent informs us, that the Bavarian Government, amongst other measures lately taken for ameliorating the condition of the Jews, has adopted one which is likely to have considerable effect. All the present rabbies are to be discharged, and every Jewish congregation is directed not only to engage a teacher for the children of both sexes, who has been regularly educated and approved, but also a *Preacher*, in lieu of the rabbin, whose duty shall be, to superintend the instruction of the youth, and to preach in the German language every Saturday in the synagogue, from a text out of that part of the Pentateuch which has been read in the service of the day. It is required that such Preachers shall have studied at the University, and shall pass a regular examination. Few properly qualified are at present to be found; but a great number of young Jews have, since the issuing of the edict, repaired to the University to qualify themselves. The Government has actually locked, and sealed up those synagogues, the congregations of which have refused to comply with these regulations. Our correspondent informs us that he visited twelve villages where the

synagogues were locked up by the police agents, and sealed with the government seal, and that there were about twenty more in the same situation. Some of the congregations petitioned the government shortly before the day of atonement, to allow them, at least, to open their synagogues for that day, on account of its importance and solemnity; but it was refused.

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PRUSSIA.

EXTRACTS OF A LETTER FROM
REV. PROFESSOR THOLUCK.

A LETTER has been received from Professor A. Tholuck, dated Berlin, Dec, 4, 1824, from which we give the following extracts:—

Our Missionary, Mr. Handes, has returned from his late journey; and his verbal report of the result of his labours, far exceeds our expectation, and calls for our devoutest gratitude. Consider only the following facts, and tell me, if they are not most encouraging; nay, I would almost say, unexampled. At R—, our missionary found access to the hearts of the Jews; not as if he had come to Jews, the enemies of the Lord Jesus, but as if he had come to brethren in Christ. The head of the synagogue took such a liking to him, that he called him his dear pastor, and allowed him every day to deliver addresses to the Jews in his house. During these addresses, the Jews sometimes shed tears, pressed the hands of the missionary, and requested his prayers for them. The missionary's coat had but a shabby appearance. The chief of the synagogue, therefore, requested it as a favour, that he would allow a new coat to be made for him at his expence; and when it was made, he offered it to the missionary with evident delight, and said: "Take it; and if you cannot pay me in this life, you may put it off till *olam habbo* (the world to come). We love you so much, that we gladly make you a present of it." At L—, some Jews called upon Mr. Handes

and earnestly intreated him to prolong his stay with them, adding, that they would, at their own expence, hire a room which would contain two hundred persons, where he might preach to them. Unfortunately, he was so much in haste, that he could not accept their gratifying offer; yet he managed to address them in small parties. At G— he held a meeting, professedly of Christians, in a large room, which was attended by all the Jews in the place, without exception. When Mr. Handes was apprized of this, he especially addressed himself to them. He had just been speaking of the unsearchable riches of Christ, which mere nominal Christians had not been able to find; nor, added he, are they known to Israel. The whole assembly was greatly moved. He closed with a prayer for the conversion of all who were present, especially of the Israelites. When he had ended, an old Jew, cordially embracing him, exclaimed, "Yea, we will love one another as brethren; I see that you love us. May God bless your words to all, and especially to me." This old Jew then confessed himself to be convinced of the truth of the Christian religion. When, some days afterwards, another Jew reviled and abused the preaching of the Gospel, this old Israelite openly professed his faith, saying, "Do not abuse Christ, you cannot alter it; he has surely died for my sins, and for thine." What a remarkable confession from the lips of one who had but lately been an enemy to the cross of Christ.

A Jew, who was present at the same meeting, had on the preceding night been robbed of 270 crowns. It was his intention to have pursued the thief on the following morning, but he was induced first, to hear the missionary address, and remained till it was printed. Surely a remarkable circumstance in a Jew! When the missionary was formerly at G—, he found the Jewish teacher there, a young, vain, proud man, who violently opposed him, and turned him away in anger. On this occasion he found him quite changed. He listened willingly to the preaching of the Gospel, searched

the Scriptures diligently, called frequently upon the missionary, and now corresponds with him. One other important fact I must mention. The effects of the work of the Spirit of God are most strikingly exhibited among the Jews at K—. Mr. Handes on his first visit there, met with a most cordial reception. Since his departure, repeated applications have been made for his return. And when on his way home, he for some weeks stopped at Posen, a Catholic Christian was commissioned by the Jewish congregation at K—, most earnestly to request him to come to them, "because several families had now resolved to make profession of Christianity; and apartments had been prepared, where he might reside during his visit." Surely, this is the work of the Lord. And when such fruits appear, we should feel ashamed not to engage all our faculties in the formation of a work so happily begun. Mr. Handes could not comply with the wishes of these dear Israelites, as he was compelled to hasten to Berlin. But he intends, next spring, to make his first visit to K—, that he may continue in the work so evidently blessed by the Lord.

I wish I could fully express the encouragement which these blessed effects of our missionary efforts have given to us. In some of our members an unusual degree of zeal has been kindled, and our committee meetings are distinguished by feelings of deep interest. But the influence of our Missionary is exerted most beneficially in private societies; and you will be gratified by hearing that last Thursday evening thirty-one young divines, who had met in my house, were excited by the narratives of Mr. Handes to take a most earnest interest in the salvation of Israel. This is very important in Germany, where still so much coldness prevails. The point to be desired is this, that all our Christian Ministers should be filled with an ardent wish to promote the conversion of the Jews who live within their parishes.

From Berlin also I have some pleasing information to communicate. In my last letter I mentioned a young student named M—, who had be-

gun to visit me, and to read the New Testament. His last conversation convinced me, that the Spirit of the Lord was working powerfully in his heart. He repeatedly exclaimed in extacy, "Yes, surely, this is a divine book! O, could we only give up our prejudices!"

Our two Berditchef Jews have no small share in the change that has taken place in the mind of this young man. They continue to exert themselves, as far as they are able, for the salvation of their brethren.

It is pleasing to see the effect of love in softening a heart of stone. The father of one of them is an eminent rabbi; he considered himself as most grievously insulted by the apostasy of his son. The whole family, in consequence, put on mourning. At first the anger of the father was exceedingly great; but the son continued to express himself in all his letters in sentiments of love and respect. He boldly, indeed, professed his new faith; but assured his father, at the same time, that his change of religion had not diminished, but had strengthened his love to him. On the day before yesterday he received a letter from his father written in a very different spirit from the former ones; it assured him of his sincere love, and invited him to come to him as soon as possible. We may hope, that if ever these two warm-hearted youths should go back to their families, their meeting will not be without a blessing.

MEDITERRANEAN.

ARRIVAL OF DR. DALTON AT ALEXANDRIA.

No direct intelligence has been received from Dr. Dalton since he left Malta in the month of November; but we learn, from a letter addressed by Mrs. Dalton to a female friend, dated Alexandria, 8th of December, that through the Lord's blessing they had reached that city in safety, after a voyage of about seven days. She expresses her grateful acknowledg-

ments for the affectionate attentions they had received from all the friends at Malta, and especially from Captain Pearson and his lady, whose great kindness left her no opportunity of "feeling that she was at a distance from her family," during a trying period when attentions were most needed, Mrs. D. having given birth to a son at Malta.

Dr. Dalton, it appears, had visited the synagogue at Alexandria, and been favourably received; the younger Jews eagerly received the tracts he presented to them. Dr. and Mrs. D. had engaged a passage in a vessel to Beyrout; but the captain sailed without them, taking the principal part of their luggage with him. They hired a passage therefore in another ship, which was to sail on the following Sunday, the consul having promised to make the captain of the former vessel return the passage money they had paid him. Mrs. D. mentions the high estimation in which the memory of the late consul, Mr. Lee, is held, and the great loss which missionaries and others sustain by his death. His hospitable doors were always open to his countrymen, and the accommodation he was in the habit of affording them was more particularly desirable for ladies, as there is no hotel or public inn at Alexandria where a lady can reside with any comfort. We trust Dr. and Mrs. Dalton have long since reached their ultimate destination.

AMSTERDAM.

LETTER FROM REV. A. S. THELWALL.

THE Rev. A. S. Thelwall, in a letter dated from this city, Dec. 21, 1824, gives the following information:—

On Sunday last, I was present in the French church, when our dear friend and truly Christian brother, the Rev. Mr. Chevalier, baptized two Jewesses, the mother and sister of Mrs. Da Costa. Never did I witness that solemn ordinance more impressively or solemnly administered; nor was I ever more deeply affected. The mother is sixty-five years of age, and when we consider, in addition to this advanced age, the deep and lamentable ignorance of religion in which Jewish females are brought up, I cannot but consider her conversion as one of the most remarkable instances of the power and grace of God that ever came under my observation. I hope before long, to send you more particulars, with a sketch of the sermon preached on this interesting occasion, and the questions, &c. which were proposed previous to the baptism. This time last year, I had never seen a Jew baptised. I have now seen four; all of whom I have good reason to hope, are truly converted, and have passed from death unto life. I believe I have mentioned all these individuals in previous letters, more or less distinctly; so that all the news I tell you now is merely the administration of the ordinance. Here, then, we have one family, in which there are now six Jews and Jewesses, over whom we may rejoice, and bless the God of all grace.

NEW SOUTH WALES.

EXTRACT OF A LETTER FROM REV.
W. COWPER.

A LETTER has been received from the Rev. W. Cowper, dated Sydney, May 1824, from which we extract as follows:

In addition to what has already been communicated respecting my old friend Marcus, the following particulars appear to me to render his case the more interesting. Although infirm in body, he is quite vigorous in mind; and the Holy Scriptures do not seem less acceptable to him now than at any former period. If I happen to be more than two or three days

without visiting him, and reading three or four chapters with him, he calls me to account for my apparent inattention. He is desirous to learn the spiritual and evangelic meaning of what is read. His understanding and memory are very good. He well remembers the various events of his former life, in different parts of the world. When Marcus was about five years old, his father died, having suffered some time under the effects of a paralytic stroke; but before his death he called his son, and delivered to him a parchment roll, charging him never to part with it, and not to open it till he should be 13 years of age. This roll, when opened, was found to be the New Testament in the Arabic language, written in the Hebrew characters. Marcus, about two years after the death of his father, was removed into Poland, and there placed under the instruction and care of a learned dignitary in the Jewish priesthood. Here he remained about seven years, in which period he acquired literary knowledge sufficient to constitute him a rabbi or teacher. About this time he began to read occasionally in the New Testament which his father had given him. Soon after his return from Poland into Germany, he went to Metz to gain instruction at the college. He afterwards travelled, and visited various parts of Europe, and also went to Jerusalem, where he stayed twenty-one months, and, having seen many places, and acquired several different languages, he came to England. At or near Oxford Marcus met with a Mr. Walmsley, a Clergyman, who introduced him to Doctor Blayney, Professor of Hebrew at Christ Church. Here Marcus, it seems, was honoured with some employment for a while.

Marcus states that when he arrived in New South Wales, in the year 1792, he knew 17 languages. Probably he was not grammatically acquainted with more than three or four of them. However, he has now the greatest pleasure in reading the Biblical Hebrew; and especially such portions as are most edifying to the soul that wishes to hold communion with God in his

own word. Marcus yet indulges the hope that he may be permitted to declare to his brethren the gospel plan of salvation. They lately applied to him to perform the funeral service at the interment of a learned Jew, who died in Sydney; but Marcus declined, because the deceased had not manifested any fear of God. Thus he dares to be singular, and to shew himself on the Lord's side.

I this day read with Marcus the prophecy of Joel, and after a few observations made by myself and Marcus, he requested me to read the Psalm, "When Nathan came to David." I placed before him the Hebrew Psalm, open at the 51st Psalm, and when I commenced reading, he burst into tears, and, while I proceeded through the Psalm, he continued to weep "like one that mourneth for his only son." He then made remarks on particular verses, as parallel with some expressions in the xxxi. chapter of Jeremiah. We concluded with an evangelic improvement of the Psalm, referring to the reconciling efficacy of the blood of Christ, and the promised renewing of the Holy Ghost (רוח הקדש). Afterwards the afflicted penitent was composed. I mention this as a specimen of the edifying interviews I have with Marcus. I have had many such.

DOMESTIC.

EPISCOPAL JEWS' CHAPEL.

Two excellent Sermons were preached on Sunday, March 6, in the above Chapel, in aid of the Ladies' Association for sending Missionaries to the Jews, by the Rev. H. M'NEILE, M.A. The collections amounted to 77*l.* 8*s.*

SUBJECT of the typical Lecture at the Episcopal Jews' Chapel, on Sunday Evening, April 3,

THE FEAST OF FIRST FRUITS.

Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

A. B. by Messrs. Hoares	2	2	0
Anonymous, from Birmingham, by Messrs. Hatchard and Son...	5	0	0
Boyes, Mrs., Charterhouse-square, collected by her.....	2	12	0
C. K. M. by Miss Marriott, Winifred-house, Bath.....	1	1	0
Clarke, George, M. D., Missionary in the Mediterranean.....	47	4	9
Denyer, late Mrs. Eliz. D. of St. Pancras, Legacy £100. Consols, deducting duty	85	5	6
Dornford, Miss E. sale of Irish pocket books by her	5	10	6
Fleureau, Miss, No. 3, Caroline-place, City-road	10	10	0
Friend, by Rev. B. Woodd	1	1	0
Do. by Messrs. Seeleys	1	0	0
Do. by Mrs. Bowdler, Knight Rider-street	5	0	0
Goodwin, Francis, Esq. 29, Francis-street, Bedford square, by G. T. King, Esq.	10	10	0
H. by Messrs. Smith, Payne, and Co.	1	0	0
Hare, John, jun. Esq. Portland Square, Bristol	10	10	0
Hensley, Lewis, Esq. Great James-street, Bedford-row	10	10	0
Jones, Miss, Finsbury-square, collected by her	1	7	0
Koons, Lennas, Esq. by Messrs. Hatchard and Son	10	0	0
Manger, Mr. G. Chatham	(for H. O. & N. Tests.)	0	10 0
Natt, Mrs. Gloster-place, New-road	10	10	0
Snook, Capt. by Messrs. Hatchard and Son	10	0	0
Tristram, Rev. H. B. Eggingham, Northamptonshire.....	10	10	0
Wheeldon, Miss Mary, St. Albans	10	10	0
Widow's Mite, by Rev. B. Woodd	1	0	0
Amsterdam Ladies, by Rev. A. S. Thelwall	15	16	8
Bath Ladies, by Hon. Mrs. Strange			
For General Purposes..	230	10	0
H. O. & N. Tests. .	20	0	0
	—————	250	10 0
Beverley, by Miss Lee	17	0	0
Birmingham, by Miss M. L. Pratt, sale of puzzles, &c.	8	0	0
Do. by Miss Jabett, collected by her.....	2	11	0
Bolton, by Miss Ainsworth	35	0	0
Bradford, York, by Wm. Wood, Esq.....	30	15	0
Brewham, Somerset, by Mrs. Dampier	7	14	0
Brighton, by Mr. and Mrs. N. Kemp			
For General Purposes...	58	16	11
H. O. & N. Tests. ...	7	2	5
	—————	65	19 4
Cambridge, by Rev. C. Simeon	206	3	6
Cheltenham, by Rev. F. Close	14	0	0
Chester, by G. B. Granville, Esq.	77	15	4
Clewer, by Mrs. Davis	11	5	6

Colchester, collected from a party of Friends at Mr. Goymer's, Stoke by Nayland, Suffolk	2	3	0
Darowen Machynlleth, by Rev. T. Richards	4	0	0
Derbyshire Society, by Rev. Robt. Simpson	70	8	0
Dorchester Ladies, by Rev. J. L. Jackson	35	10	0
Do. Sherborne, by Misses A. & H. Spratt	10	2	6
Falmouth, by Mrs. Saverland. For General Purposes ..	6	18	0
H. O. & N. Tests. ...	2	2	0
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Frome, Somerset, by J. A. Wickham, Esq.	12	18	5
Gainsborough, by G. Beckett, Esq.	33	10	6
Goathurst, near Bridgewater, by Mrs. Parsons ...	6	10	6
Guernsey, by George Dobree, Esq.	25	0	0
Hackney and Clapton, by Mrs. Barker	8	5	6
Harwell, near Abingdon, by Rev. G. Knight	5	14	6
Henley-on-Thames, by Miss Warner	2	0	0
Hornby, near Catterick, York, by Rev. Mark James Patterson. For General Purposes ...	5	15	6
H. O. & N. Tests.	1	4	6
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Huddersfield, by the Miss Lockwoods	61	0	0
Ipswich, by Rev. E. Griffin For General Purposes	27	1	6
H. O. & N. Tests.	4	3	0
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Ireland, by Rev. William Bushe	300	0	0
Kettering, by Miss Greene (For H. O. & N. Tests). ..	2	12	8
Kirk Ireton (Derbyshire) Association, by Miss Blackwall, by Rev. Robert Gell	9	0	0
Lancaster, by G. Burrow, Esq.	58	0	0
Littlebury, by Rev. H. Bull For General Purposes	3	5	0
H. O. & N. Tests.	3	3	0
<hr/>			
			6 8 0
London :			
Islington, by Mrs. Scott	47	17	0
Kensington, by Mrs. Stevens	9	5	0
Knightsbridge, by Miss Malpas	2	12	0
Pentonville, by Miss Davis	9	2	6
Percy Chapel Association, by Rev. S. G. Garrard	28	7	6
Do. do. collected after sermons by Rev. J. H. Stewart, and Rev. C. S. Hawtrey	50	0	0
Melton Mowbray, by Mrs. Caldecott	14	13	9
Pertenhall, by Rev. J. K. Martyn	10	0	0
Penzance, by Mr. John Foxell	5	6	5
Potton, by Mrs. Whittingham	23	1	6
Preston, by Rev. R. Carus Wilson	40	10	0
Reading, by Mrs. French	11	16	8
Retford, Nottingham, Rev. J. W. Brooks	12	10	9
Rochester, by Rev. T. Staines	2	10	0

Rochester,	by Mr. R. Chatham	1	14	0
Do.	by Miss Skinner	0	19	0
Ryde, Isle of Wight,	by Mrs. Young	4	0	0
Scotland:				
R. Cuninghame, Esq. Workmen in his employ, by Rev.				
Lagh Richmond		14	17	8
Lady,	by Rev. H. Allen, per Rev. Legh Richmond, for H. O. & N. Tests	1	0	0
Greenock Female Association, for promoting Christianity amongst the Jews, by Rev. J. Scott, D.D.				
For General Purposes	20	0	0	
H. O. & N. Tests.....	10	0	0	
		30	0	0
Perth Ladies, by Rev. A. Pringle		32	19	7
Stirlingshire, and its vicinity, Society in aid of Missions				
by Rev. John Smart.....		25	0	0
Stevenson and Androssan Society, for promoting Christianity amongst the Jews, by R. Cuninghame, per Rev. L. Richmond		19	2	4
Shaftesbury,	by Mr. Wagstaff.....	3	0	0
Do.	by Jesse Upjohn	1	17	5
Shrewsbury,	by Rev. J. Langley	22	0	0
Spratton, Northamptonshire, by Miss Bullivant ..		3	17	6
Tiverton,	by Mrs. Ware	7	0	0
Tudeley,	by Rev. F. Dollman	2	12	0
Tunbridge Wells,	by Miss Fry.			
	For General Purposes ..	19	12	0
	Schools	1	6	0
	H. O. & N. Tests... ..	2	2	0
	Palestine Fund	1	1	0
		24	1	0
Upwell,	by Mr. J. Egar	3	14	6
Westbury,	by Mrs. Haynes	14	1	0
Wigan,	by Mr. A. Stuart	3	7	0
Worcester,	by Rev. D. Morgan	43	14	0
Workington,	by Miss Jane Bowman.....	4	15	8
Yeovil, Somerset,	by Rev. R. Phelips.....	5	0	0
York,	by Rev. J. Graham.....	102	0	0

NOTICES TO CORRESPONDENTS.

A. B. is entitled to our thanks, as a well-wisher. He will find, on enquiry, that the first objection stated in his paper, equally applies to other similar publications; but if he, or any other friend, should wish for further explanation, and will favour us with his name and address, it shall be readily afforded, and we doubt not, will be deemed satisfactory.

I. H. T.'s second paper has been received, and will appear in our next number.

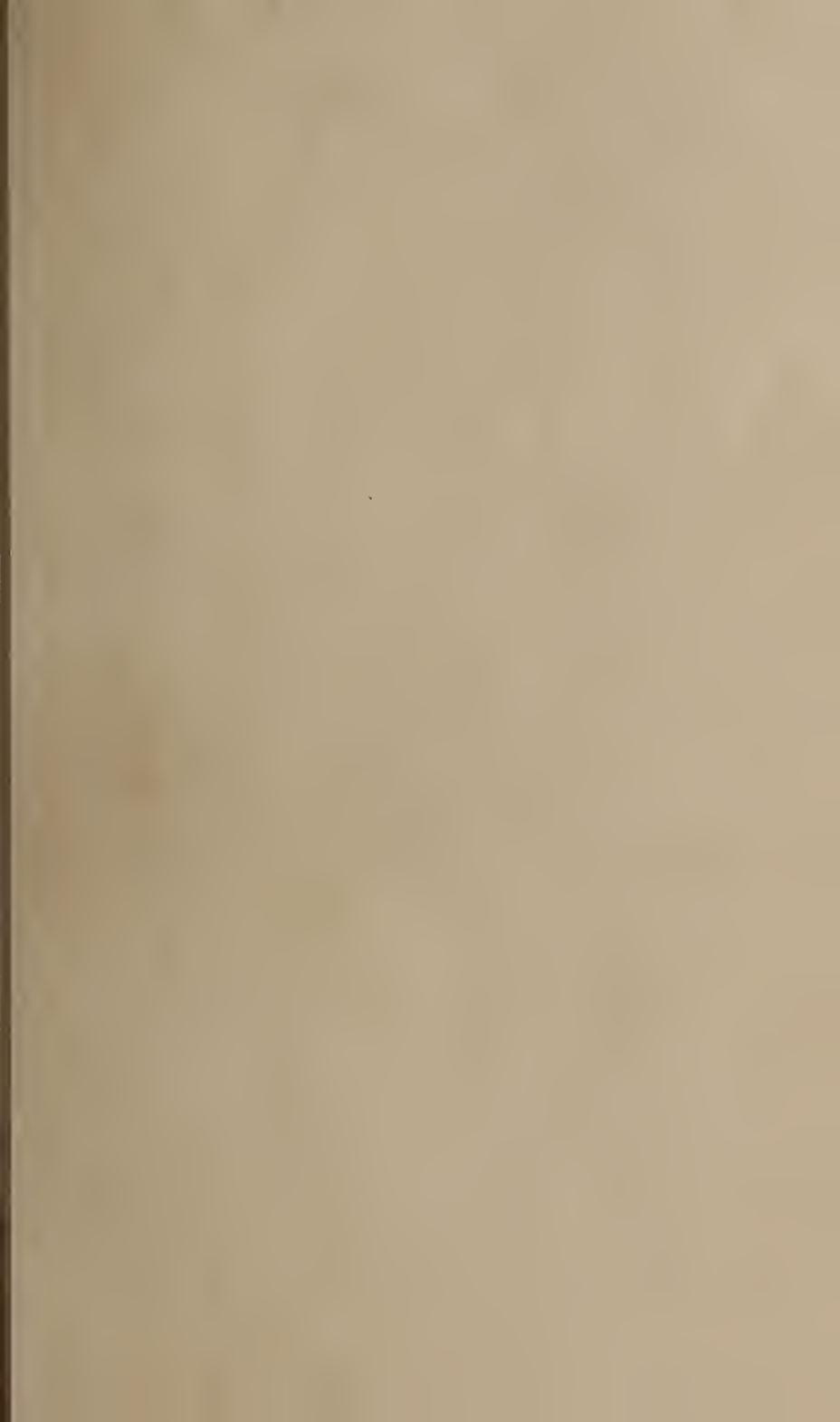
Aquila, W. R., and Senex, in answer to G. H., have been received; the latter will observe, that the correspondent who had taken the signature of Senex, has now prefixed A. S. to Senex.

Textuarius's third paper has been received, and will appear.

The communication from the Rev. John Oxlee, has also been received.

We will take care duly to convey the donation of Ten Pounds, from the Greenock Female Association for promoting Christianity amongst the Jews, to Count Von der Recke of Dusselthal.

We regret that we could not find room for Rabbi Crooll's letter to Z. this month. We have sent it, however, to Z., and hope to insert it with the Answer, if possible, next month.

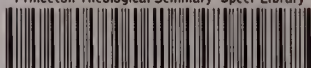


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